

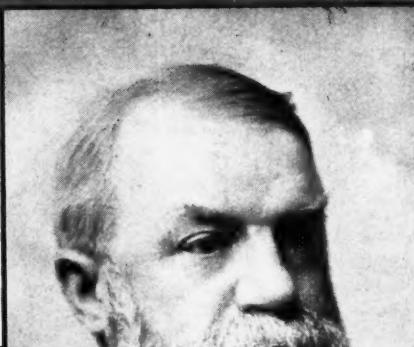
MOODY BIBLE INSTITUTE

MONTHLY

February

1936

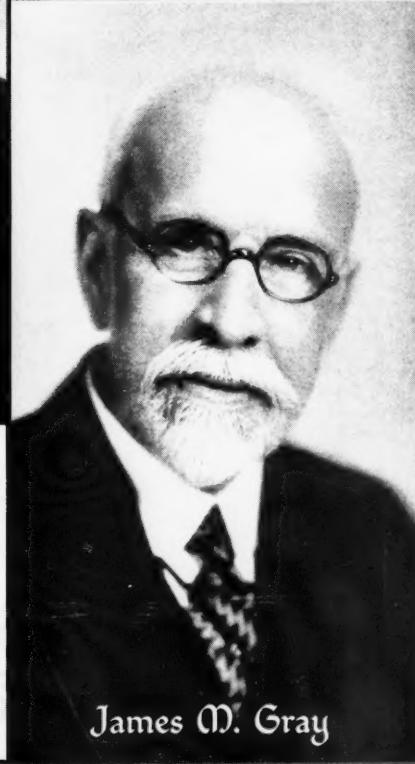
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1936



Dwight L. Moody



Reuben A. Torrey



James M. Gray

Jubilee - Number

IS D. L. MOODY DEAD?

NO! HE WILL BE 100 YEARS OLD, FEB. 5, 1937

Mr. Moody said: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die.

That which is born of the Spirit will live forever."



"Never has Founder's Week Conference been just what it will be this year."—Dr. Houghton.

FRIENDSHIP IS A MAGIC WORD

Abraham is the only man in the Bible who is called the "friend of God." Did it ever occur to you that God wants us to be His friends? Christ once told His disciples, "I have called you friends." Mr. Moody was the friend of God, and of all God's children. He was an ambassador of good will to Great Britain, where many people to this day regard him as the greatest American.

MAKE YOUR FRIENDS OUR FRIENDS

Enlist in our friendship campaign for fifty thousand new friends during the D. L. Moody Centenary Moody Bible Institute Jubilee. If you love the Lord's work, and wish to extend the evangelism of Mr. Moody, make it the first item of unfinished business to secure, through prayer and work, five new friends for the Moody Bible Institute of Chicago in one or more of the following four ways: 1, A student to train in Christ's service; 2, A donor to the Institute; 3, A subscriber to the MOODY MONTHLY; 4, A prayer helper.

Friendship Coupon Books are ready for distribution. WRITE FOR YOURS TODAY. Each person who performs this labor of love will be awarded a beautiful souvenir photo of D. L. Moody, suitable for framing.

1936 Moody Bible Institute Jubilee
50,000 New Friends

D. L. Moody Centenary Evangelism-Bible Study Conferences

1937

Address: A. F. Gaylord, Director

D. L. MOODY CENTENARY MOODY BIBLE INSTITUTE JUBILEE

153 Institute Place

Chicago Ave. Station

Chicago, Ill.

Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

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Associate Editor

Vol. XXXVI

FEBRUARY, 1936

No. 6

Editorial Notes: Please Pray; Two Kinds of Interdenominationalism;		
"Me Too" Theology; Sabbath and Family Religion; When the Home		
Fails; Absent from the Body; A Christian's Confidence.....	287	
Answering Some False Rumors.....	Editorial.....	288
The Man Called Moody.....	Herbert Lockyer.....	289
Courage and Enthusiasm.....	D. L. Moody.....	290
My Neighbor's Way and Mine (Poem).....	Nellie Goode.....	292
God's Guidance and How to Get It.....	R. A. Torrey.....	292
In Question (Poem).....	Lucile Verne Oliver.....	294
Things Lawful but Inexpedient.....	James M. Gray.....	294
God as a Strategist.....	S. L. Brengle.....	296
Once a Saint I Knew (Poem).....	Josephine Bonney.....	297
Why Preach the Second Coming?.....	Cecil V. Phillips.....	297
Listening (Poem).....	Elizabeth Beebe Jones.....	297
The Old Iron Railing (Poem).....	James M. Gray.....	299
Whither Are We Drifting?.....	L. O. McCartyneysmith.....	300
Holding and Being Held (Poem).....	Max I. Reich.....	301
Modern Demonism—A Terrible Reality.....	James P. Welliver.....	302
A Prayer (Poem).....	Roma Terry.....	302
The Student Volunteer Movement.....	Wm. Hockman.....	303
"Burning the Bridge Behind Us".....	Beatrice V. Pannabecker.....	304
Greek Word Studies.....	Kenneth S. Wuest.....	304
Youth Page.....	Will H. Houghton.....	306
Missionary Department.....	William H. Hockman.....	307
Our Monthly Potpourri.....	Clarence H. Benson.....	311
Truth Illuminated.....	William Norton.....	315
Practical and Perplexing Questions.....	Grant Stroh.....	316
International Uniform Sunday School		
Lessons.....	P. B. Fitzwater.....	318
For Sermon and Scrap Book.....	William Norton.....	322
Evangelistic and Bible Conference Fields.....	Ernest D. Christie.....	325
Book Notices.....		328
Alumni News.....	William M. Runyan.....	332
W-M-B-I.....		336

SUBSCRIPTION PRICE: \$2.00 a year, or 3 years for \$4.50 to any address in the world. Club rates, 3 or more one-year subscriptions, \$1.50 each. Single copy 20 cents, 5 or more, 15 cents each. Remittances should be sent by bank draft, postal or express money order. Personal check should include 5 cents additional for exchange.

Moody Bible Institute Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive Office: 153-163 Institute Place, Chicago, Ill.
Address ALL Correspondence for Publication to Executive Offices
Copyright, 1936, by The Moody Bible Institute of Chicago

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the postoffice at Mount Morris, Illinois, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

It Is Like The Weather

MARK TWAIN remarked once that "the weather is something everybody talks about, but nobody does anything about it." And so we find it often with regard to God's covenant people, Israel, and the importance of giving them the Gospel in these last days. The Lord Jesus Christ gave the Pharisees a scathing rebuke when He told the disciples, "For they say and do not." Surely no child of God wishes to be guilty of saying and not doing!

In the crowding of tragedy upon tragedy, Gentile world dominion is about to come to a catastrophic end, and now is the time for the child of God to "speak comfortably to Jerusalem." A recent letter from a friend put the case as effectively as we have seen it put:

"For a long time I have been conscious of our obligation to the Jews, and now the need is more acute than it has ever been. As I study the Word and realize the awful plight the Jews are in, my heart is crushed for them, and I pray that Christians may wake up to the fact that now is the time to befriend them and show them the error of their ways that they may accept Christ as Lord, and that they in turn may preach the Gospel to their own race even before the rapture, that the chosen people may have a part in that marvelous redemption prepared for all who will accept it."

Need we say more? Your fellowship in prayer and gift is always a welcome evidence of the Lord's provision for us, and it adds you to those faithful ones who wish to become partners with Him in the closing program of the age.

American Board of Missions To The Jews, Inc.

Station A Brooklyn, N.Y.

American Board of Missions to
the Jews, Inc.

Station A, Brooklyn, N.Y.

Here is my offering, \$..... "To the
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for Israel's salvation.

Name.....

Street.....

City..... State.....



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OF CHICAGO

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Correspondence School	70,501

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Moody Bible Institute Monthly

FEBRUARY, 1936

EDITORIAL NOTES

Very soon after you receive this number of the *MONTHLY*, there will be assembled in Chicago a great gathering of plain Bible

Please Pray believers for the Founder's Week Conference of the Moody Bible Institute, and the launching of the D. L. Moody Centenary and Moody Bible Institute Jubilee.

This event is much bigger than any institution or organization. We would have in mind that our gathering is in the name, around the person, and for the glory of our absent Lord. We would further have in mind that the cause—the whole collective orthodox Christian enterprise—is more important than any branch or department of Christian service. We may talk about Moody, Torrey, and Gray, but we must lift our eyes above men—all men—and see our Lord and Saviour Jesus Christ.

Will you pray that God may do a new thing for that gathered company? Will you pray that blessings may so abound that the overflow will reach scattered churches and assemblies everywhere?

Will you pray? Please pray.

♦ ♦ ♦

Nothing in recent years has provoked more widespread comment in the religious and secular press than the announcement

that Mr. John D. Rockefeller, Jr., would no longer give his money through the denomination to which he belongs, but to and through interdenominational agencies. There is no use for our Bible institutes and faith missions looking up with expectation, for Mr. Rockefeller does not have them in mind. The out-and-out modernistic agencies, such as the Federal Council of Churches and the Modern Missions Movement, are in for large gifts no doubt.

Mr. Rockefeller is quoted herewith:

"I have long felt that this denominational emphasis is a divisive force in the progress of organized Christian work and an obstacle to the development of the spirit and life of Christ among men.

"To hold young people who are largely unconcerned with denominational distinctions, the Church must work with them in relegating the non-essentials to a place of secondary importance and stand with them for the fundamentals of Christian duty."

No doubt there have been many things in connection with the message and emphases of some churches which have made for division, but it would be very difficult to prove that those very denominations have not had a place of usefulness in the cause of Christ. What would the Christian testimony be today if it were not for the Lutheran emphasis, "the just shall live by faith," and the Presbyterian emphasis on

the sovereignty of God? What orthodox believer does not praise God for giving to the Church the old time Methodist insistence on the necessity of a personal experience of God's grace? And other groups have had their calling and responsibility. Why ignore the operations of the Holy Spirit in the historic days of the Church?

Let not Mr. Rockefeller be deceived by the opinions of his own circle. Can any multimillionaire ever get a proper view of the world or of himself? Not unless he is a reverent student of the Scriptures and takes his place as a sinner who needs the cleansing of the Word and the blood. The social climbers who attach themselves to the train of the wealthy are poor consultants about matters of the soul and eternity.

We grant Mr. Rockefeller the right as an American to believe and propagate what he pleases, but we tremble for the day in which he may discover he is wrong. Even as we write this, we humbly pray that this well meaning gentleman's eyes may be opened to behold a crucified, risen, returning Lord.

The fact must be faced that there are two kinds of interdenominationalism. One is the kind in back of Mr. Rockefeller's letter. It thinks in terms of church union on the basis of the minimum of faith. "How much of New Testament Christianity can we give up?" is its question. It is the interdenominationalism of Modernism.

The other kind of interdenominationalism does not think in terms of the unifying of the churches or of a minimum faith. It thinks of the proper co-operation of all who believe that Christianity is a definite system of truth. It may disagree on minor things, but it unites on the great foundational truths of the Word of God.

This kind of interdenominational work may not have the large gifts of multimillionaires, but it should have the prayerful, sacrificial giving of all Bible-believing, Christ-honoring Christians.

♦ ♦ ♦

Not every one who declares himself as an unbeliever is such because he has carefully considered the evidence and decided

his own position. Many with "Me Too" out giving a single moment **Theology** of independent thought to the matter are merely repeating parrot-fashion, some of the things they heard some teacher or preacher say.

There is much "me too" theology around us. A well known liberal radio preacher in New York will express his opinion, and a thousand little "echoes" will repeat "me too." Yet this is the group which does not believe in "authority" and therefore rejects the Bible!

Dr. Willis Beecher in *Reasonable Biblical Criticism*, has catalogued this attitude as "crypto-agnostic criticism." All the person

following this method can do, he says, is to adopt or attack some existing view. Then he goes on:

"One of these has taken offense at what seemed to him the unreasonableness of certain orthodox persons or organizations, and has deemed that a sufficient reason for lining himself up on the opposite side, without taking the trouble to find out what the teachings on that side are. Another is full of the idea of the superiority of the present over the past. He professes allegiance to certain critical views, not because he has investigated and found them true, but because he has been told that they are up-to-date. Then, again, there are persons who really do not seem to feel that they are grown up until they have proved their prowess by shying stones at what they suppose to be the glass windows of orthodoxy."

♦ ♦ ♦

The following is worth publishing as an editorial without comment. This is a committee report to the St. John's Presbytery

Sabbath and Family Religion of the Synod of Florida. You can write in the name of your own state.

"Your committee on Sabbath and Family Religion is of opinion that moral sentiment in Florida is at a dangerously low stage. The state is disgraced by being made a partner in the racing and slot machine gambling business. Drunkenness, vice and crime are being fostered by the ease with which intoxicating liquors can be obtained. The desecration of the Lord's day is seriously hindering the effectiveness of the churches. Disregard for marriage vows is making serious inroads into family life. And the lack of serious concern for moral conditions and tendencies leaves us without ground for hope of any early improvement. The general public needs education as to the civic and financial value of the Church. The Church is the agency on which we mainly rely for building character. Every man engaged in an honest business in a community where the Church is established owes a part of his income to the influence of the Church, which has helped to create the community's wealth.

"The Church prevents crime. Inmates of the penitentiary were not Church attendants when their crimes were committed. Our business men and our politicians need to be made to face these facts. And upon this they need to have urged upon their attention the fact that the Church cannot do its work effectively without Sabbath observance. Church members only too readily fall into line with those who trample on the divine purpose in the Sabbath. If all our church members could be brought to a regular and faithful attendance on the worship of God every Sunday, we would see a transformation nation-wide."

While the committee withheld any recommendation as to possible action, may we be bold to suggest prayer for a spiritual awakening as a possible remedy? The history of revival records several such awakenings out of identical declension, when a few of God's people gave themselves with passionate desire to prayer for something better. It may be true that II Chronicles 7:14 belongs to an earlier dispensation, but who would dare say that so far as national identity goes, the principle is not written here:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Oh, for some to believe it and desire it!

♦ ♦ ♦

The following came from the lips of an ex-gambler as he discussed the drift of youth:

When the Home Fails
"The fault does not lie with the underworld. The underworld is a result. The fault lies with the homes—with the home life of church members. There is where the recruits for the city's hellholes are prepared. During the twenty years I was in the game I found that about all the men and women who filled my houses

and bet themselves into ruin were the product of the homes where card playing was encouraged.

"It is across the friendly poker table or in the bridge game that Satan puts his fiery brand on the young men and women of America. It is in the so-called Christian homes that the gambling fever begins. The underworld is not trying to drag innocents down. It does not have to. The homes are turning out more recruits than they can possibly handle. They cannot be chased back with an axe. They have been given their education by their parents. They have secured their worldly wisdom at the dances, card parties, and other social diversions which feature modern social life. There is nothing in the underworld that can furnish them any surprises, and they are more likely to start a redder one of their own."

♦ ♦ ♦

The fall months have been busy months for the grim reaper. Soon after the passing of Dr. Gray, the death of "Billy" Sunday occurred. Around that period several other deaths were given in the news—"W.E.B." Dr. Blackstone, the author of *Jesus Is Coming*, at the ripe old age of ninety-four. Rev. J. S. Prokhanoff, the Russian Christian leader, died in Berlin on October 6. Evangelist Ernest Crabill passed very suddenly after a highly useful life. Dr. John Marvin Dean,

founder of the Northern Baptist Seminary, and Dr. William Anderson, of Dallas, Tex., were suddenly called into the Lord's presence.

Our sympathy goes to the relatives and friends of the departed, and as for us, may each reader, as well as the writer, be reminded of the necessity of making each hour count for Christ in this very brief pilgrimage.

♦ ♦ ♦

We are deeply indebted to Dr. Albert Johnson, of Portland, Ore., for preserving this quotation from his illustrious predecessor, Dr. W. B. Hinson.

A Christian's Confidence It was said from the pulpit a year after his serious illness began.

"I remember a year ago when a man in this city said, 'You have got to go to your death.' I walked out to where I live, five miles out of this city, and I looked across at that mountain that I love, and I looked at the river in which I rejoice, and I looked at the stately trees that are always God's own poetry to my soul. Then in the evening I looked up into the great sky where God was lighting His lamps, and I said, 'I may not see you many more times, but Mountain, I shall be alive when you are gone; and River, I shall be alive when you cease running toward the sea; and Stars, I shall be alive when you have fallen from your sockets in the great down-pulling of the material universe!'"

Answering Some False Rumors

Editorial

ALTHOUGH D. L. Moody has been gone for many years, he still continues to be a topic for discussion in religious and Christian circles. Frequently one hears a story ascribed to Moody which could probably not be authenticated, but strange to say, sometimes things are said about Moody which are entirely false.

Recently we were amazed to hear a preacher, who we understand classifies himself as a modernist, make the astonishing statement that while the Moody Bible Institute was doing a good work, it should be understood that Mr. Moody did not start it and never had a relationship to it, that it was merely a school which took his name. This is a falsehood originating either in ignorance or venom. There is well documented evidence that Mr. Moody started the Institute now bearing his name. Naturally he did not name it after himself. It was so named in his honor, but it is exactly the school he founded in Chicago, and still holds the original property he raised the money to purchase.

Another rumor is that Mr. Moody was not interested in evangelism the latter years of his life, nor were the churches interested in having his campaigns. Dr. Gray gives

final evidence in this matter in Mr. Runyan's recent book, *Dr. Gray at Moody Bible Institute*, but others have also spoken.

Recently we had a letter from a Christian brother in Brantford, Ont., who sent us a newspaper clipping of Mr. Moody's work in that city which should forever settle the above mentioned rumor. The paper is the *Brantford Expositor* of October 25, 1897, which was within two years of Mr. Moody's translation. Whether or not Mr. Moody had a hearing can be judged by this paragraph:

"The Sunday afternoon meeting at the armory probably touched the high water mark in point of attendance. It was announced that a song service would be held at 2:30 o'clock, and that the regular service would open half an hour later, but at 1:30, five hundred people were in the building, and three-quarters of an hour later, every seat was crowded, and even standing room was difficult to discover. Within a few moments of this, no more spectators could gain admittance, and many were turned away keenly disappointed. Not less than 3,500 people were gathered within the walls of the building."

The third rumor which can be forever quieted is that Mr. Moody changed his

theology in his later years and gave evidence of a turn toward Modernism. What a terrible falsehood! The newspaper from which we have quoted settles that also. Remember this was within two years of Moody's death. The long newspaper article closes with a summary of Mr. Moody's remarks at a Monday morning farewell service. It is the reporter who was present writing his impressions of Moody's utterances:

"He believed the Bible throughout. Some people thought that parts of the Bible were better out than in, but his honest conviction was that the preacher or Sunday School teacher who criticized any passage in the Bible was doing the Devil's work better than Satan could do himself. The speaker believed implicitly in the stories of Noah and the Flood, Lot and his wife, Jonah and the whale."

"He believed the hour was at hand when the people would demand gospel preaching. The people despised the windmill, oratorical preaching, and were getting heartily tired of it. The preachers who discoursed on capital and labor and kindred topics, were beside the question, and he was of the opinion that the true Christian was tired of their style."

Moody Bible Institute Monthly

The Man Called Moody

By Rev. Herbert Lockyer, Liverpool, England

To portray the character of one whom we have never seen in the flesh, is somewhat difficult. Close and intimate association with a friend enables a biographer to fully and faithfully describe him. Second-hand contact ever fails to present a person as he really is. And this presentation of Dwight Lyman Moody must of necessity be meager and faulty since the privilege was never mine of looking into those soft, brown eyes he possessed. When he passed into the presence of the King on December 22, 1899, I was only a lad with no desire for God in my heart.

Moody's strong and rugged personality, however, is stamped upon my mind. I have studied that bearded face scores of times, as it has come before me in pictorial form. And lovingly I have tried to look at his character through the eyes of others who counted it a privilege to have known him in the days of his marvelous ministry.

Moody Was a Man

Henry Drummond, who dearly loved Mr. Moody, declared that he was "the biggest human" he had ever met. During a visit to Northfield, Drummond wrote home and said: "Moody is as grand as ever. To see him at home is a sight. He is simply a farmer, running messages, going for the cream and the beefsteak for dinner, and so on." Moody was an ordinary man made extraordinary by the power of God. When he first came to Britain he was about thirty-seven years of age, short, thick-set, with a heavy jaw, and a strong American accent. The first impression one received of him was that of an ordinary, very decided, businesslike person, not polished in manner or style.

Moody Was a Humble Man

He never lost his simplicity. Fame did not spoil him or make him unnatural or unapproachable. He was characterized by humility, even though it sometimes did not seem to be such. He was always seeking and trying to learn in the humblest way. He never ceased to be the same simple, straightforward, and affectionate man friends knew him to be in early years. After a lapse of time, a very close companion remarked towards the end of Moody's career, "The human in him has lessened in power and the heavenly has greatly advanced." He lived a life of true humility, remaining untouched, unbroken by popularity or praise.

In the dictionary, "moody" means indulging in moods of fits of temper.

Just how largely his name was associated with its derivative meaning is indicated by the following item.

One dull morning a minister called on an old lady who lived in a dirty part of the town. The old lady possessed a beautiful canary, which, although the morning and the surroundings were extremely dull, sang a beautiful song of

mirth. The minister was attracted by the song and asked the bird's name. "Sankey," replied the old lady. "Sankey?" queried the minister. "That is a funny name. Why did you call him that?" "Cos he ain't moody," replied the hostess.

Although "moody" by name, he was not "moody" by nature.

F. B. Meyer declared that "he never once in his presence manifested the least sign of affection. He was absolutely simple and humble. A somewhat outward abruptness protected a very tender and sensitive spirit, just as an oyster will form for itself strong shells against the fret of the waves and the rocks."

Moody Was a Friendly Man

Possessed of a friendly nature, he was ever true to his friends. Whenever he noticed them, he would always nod recognition with that glint of light that came to his eye. And because of his kind, loving, sympathetic, generous nature, Moody was rich in precious friendships. All classes of people were drawn and bound to him by cords of love. In the various "Lives" and "Recollections" recording his life and work, several friends are marked out for special mention. Alas, very few of such are alive today. "The Friends of Moody" would make a most interesting study. Although we have never seen D. L. Moody, yet we too can be counted among his friends, if we follow him even as he followed his heavenly Friend.

Moody Was a Sympathetic Man

The trials of early boyhood inured him to hardship, and made him the sympathetic man he was. No wonder he could sit on a step and bend over "two very poor, unclean, bonnetless, shoeless lads, and tell them of Jesus!" One day he was observed sitting hand in hand with a very dirty and stupid looking man, stupid evidently through drink. No wonder Dr. Cuyler, his friend, journeyed from London to Greenock to see him and get "the warm grip of his hand" again.

His letters to the needy or sorrowful ever breathed his sympathetic and affectionate nature. Concluding a letter of sympathy in a bereavement, he wrote:

"Will you express to Lady M—— my deepest sorrow for her? I telegraphed her, but words seem so cold and empty.

"With a heart full of love,
"Yours,
"D. L. Moody."

Moody Was a Persevering Man

Gifted with indomitable energy and breasting the blows of circumstances and overcoming the drawbacks of scant education, he won the delightful confidence of his employers, and afterwards in his revival work, he won the honor he truly deserved. This plain, sturdy, stoutly-built young man became, under God, the mightiest evangelist of modern times. Dr. Thomas Fuller,

author of *The Worthies of England*, wrote, "Many shires have done worthily, but Sussex surmounted them all." Adapting such a reputation, we can truly say—"Many evangelists have done worthily, but Moody surmounts them all."

Moody Was a Merry Man

His son, W. R. Moody, tells us that his father was "full of innocent merriment and loved practical jokes, a characteristic that he retained undiminished to the end." A friend who often traveled with him speaks of a noisy party in the train, Mr. Moody himself tossing about colored balloons to amuse his little Willie. He was not too holy to be happy! It was delightful to have him at leisure; he was so simple, unaffected, and lovable, playing so heartily with children, and making fun with those who could receive it. He was brimful of humor. During a visit abroad, one who accompanied the party wrote: "We had also much amusement and fun, for dear Mr. Moody's humor was ever ready, and his simple power of making fun gave place only to the more solemn work of his life." All in good nature, he could adopt a teasing mood. He was one of "God's Merry Men." Rev. Mr. Beattie wrote: "The only time I ever met Mr. Moody in private was at a house in Streatham, where I was kindly invited to meet him at dinner. It was while he was carrying on his mission in England, and he was not disposed to talk much about his work. He wanted to unbend and have some recreation. As soon as dinner was over, he said in his brisk, decided manner, 'Now we must do something!' and forthwith he started a game, joining in it himself with as much energy and heartiness as if he had been holding an evangelistic meeting."

Moody Was a Practical Man

This Spirit-filled evangelist was a man possessing sanctified common sense. He was no fanatic or extremist even in religious matters. He was pious, yet practical; spiritual, yet sane. Amid all his multitudinous cares and responsibilities, he had a poise, a balance, so delightful to witness. An evidence of this is to be found in one of his journeys across the Atlantic when a fire broke out in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water. A friend said to Moody, "Mr. Moody, let us go to the other end of the ship and engage in prayer." The common sense evangelist replied, "No, sir, we stand right here and pass the buckets, and pray hard all the time." How like Moody this was! He believed that prayer and practice were the two hands of the one person, that they should never be separated.

In his lecture on Dr. Thomas Chalmers, the most illustrious Scottish churchman since the day of John Knox, the late Lord Roseberry said of Chalmers' work in Glasgow, where he devoted his energy to the relief of the poor and the preaching of the

gospel, that "Chalmers warmed Glasgow." And Moody "warmed" America and Britain. The ice-bound formalism of multitudes in the churches melted under his compassionate pleading. Yes, and since his death, Moody has been warming the earth

through the ministry of those who owe their conversion to his instrumentality. As a young student, the record of his life and the reading of his "Sermons" warmed my heart; and my recent meditation of his herculean tasks has produced an intense

glow. May all our hearts burn within us as we continue to walk with Moody and with Moody's God by the way! Let us again rejoice in the gift of this man sent from heaven, whose name was Moody!

Courage and Enthusiasm*

By D. L. Moody

IN THE first chapter of Joshua, God tells him to be of good courage, and He says that if he is of good courage no man shall be able to stand before him all the days of his life. We read that in the evening of his life he was successful, and that no man was able to stand before him all his days. God fulfilled His promise. God kept His word. But see how careful God was to instruct him on this one point. Four times in one chapter He said to him, "Be of good courage, and then thou shalt prosper, then thou shalt have good success." And I have yet to find that God ever used a man that is always looking on the dark side, talking about the obstacles and looking at them, discouraged and cast down. If we are going to succeed we have to be of good courage. The moment we get our eyes on God and remember who He is, and that He has all power in heaven and on earth, that it is God who commands us to work in His vineyard, then it is that we will have courage given us.

Now if you will take your Bibles and look carefully through them, you will see the men who have left their mark behind them. The men who have been successful in winning souls to Christ have all been men of that stamp. You will notice that after Moses had been among the Egyptians forty years, he thought the time had come for him to commence his work of delivering the captives. He went out, and the first thing we hear is that he was looking this way and that way to see if somebody called him. He was not fit for God's work. God had to take him on the back side of the desert for forty years, and then God was ready to send him. Moses then looked but one way. God sent him down into Egypt. He had boldness now, and he went right before the king of Egypt. He had courage, and God could use him. But it took him forty years to learn that lesson, that he must have courage and boldness to be a fit vessel for the Master's use.

Again, we find Elijah on Mount Carmel, full of boldness. How the Lord used him! How the Lord stood by him! How the Lord blessed him! But when he got his eyes off the way, and Jezebel sent a message to him that she would have his life, he became alarmed. He was not afraid of Ahab and the whole royalty, and he was not afraid of the whole nation. He stood on

Mount Carmel alone, and see what courage he had! But what came over him I do not know, unless it was that he got his eyes off the Lord. When one woman gave him that message he got frightened, and God had to go to him and ask him what he was doing. He was not fit for God's communion.

Lack of Courage

That, I think, is the trouble with a good many of God's people. We get frightened, and are afraid to speak to men about their souls. We lack moral courage, and if we hear the voice of God speaking to us and saying, "Run and speak to that young man," we will go to him meaning to do it, and will really talk to him about everything else, and dare not about his soul. When we begin to invite people to Christ, is when the work begins, and it will not begin until we have the courage given us and we are ready to go and speak to men about their souls.

We read that when the apostles were brought before the council they perceived their boldness, and it made an impression on the council. The Lord could use them then, because they were fearless and bold. Look at Peter on Pentecost, when he charged the murder of the Son of God upon the Jews. A little while before he had got out of communion, and one little maid had scared him nearly out of his life, so that he swore he did not know Christ. Ah! he had his eyes off the Lord, and the moment we get our eyes off we get disheartened, and then God cannot use us.

I remember a few years ago I got discouraged and could not see much fruit of my work. One morning as I was in my study cast down, one of my Sunday School teachers came in and wanted to know what I was discouraged about, and I told him. "By the way," he asked, "did you ever study the character of Noah?" I felt that I knew all about Noah, and replied that I was familiar with him. But the teacher said, "Now, if you have never studied him carefully, you ought to do it, for I cannot tell you what a blessing he has been to me."

When he left I took down my Bible and commenced reading about Noah, and the thought came stealing over me, "Here is a man that toiled and worked a hundred years and did not get discouraged. If he did, the Holy Ghost did not put it on record." The clouds lifted, and I got up and said, "If the

Lord wants me to work without any fruit, I will work on."

120 Years without a Convert

I went down to the noon prayer meeting and when I saw the people coming to pray, I said to myself, "Noah worked a hundred years, and he never saw a prayer meeting outside of his own family." Pretty soon a man got up right across the aisle from where I was sitting, and said he had come from a little town where one hundred had united with the church the year before. And I thought to myself, "What if Noah had heard that! He preached so many, many years and had no convert, yet he was not discouraged." Then a man got up right behind me, and he trembled as he said, "I am lost. I want you to pray for my soul." And I said, "What if Noah had heard that! He worked a hundred and twenty years, and never had a man come to him and say that, and yet he did not get discouraged." And I made up my mind then that, God helping me, I would never get discouraged. I would do the best I could, and leave the results with God, and it has been a wonderful help to me.

And so let me say to Christians that we must expect good results and never get discouraged. But if we do not get good results, let us not look on the dark side, but keep on praying, and in the fullness of time the blessing of God will come. What we want is to have the Christians come out and take their stand. Now, if we are going to be successful, we must take our stand for God, and let the world and every one know that we are on the Lord's side. The time is coming when the line must be drawn and those on Christ's side must take their stand, and the moment we come out boldly and acknowledge Christ, then it is that men will begin to inquire what they must do to be saved.

Lack of Enthusiasm

Then there is a class of people who are not warm enough. I do not think a little enthusiasm would hurt the Church. I think we need it. I know the world will cry out against it. Business men will cry out against religious enthusiasm. Let railroad stocks go up fifteen or twenty per cent and see what a revival there would be in business. If there should be a sudden advance in stocks, see if there would not be enthusiasm. We can have enthusiasm in business and in politics and no one complains. A man can have enthusiasm in

*Reprinted from *Hold the Fort*.

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everything else, but the moment a little fire gets into the Church they raise the cry, "Ah, enthusiasm, false excitement, I am afraid of it!" I do not want false excitement, but I do think we want a little fire, a little holy enthusiasm. But these men will raise the cry, "Zeal without knowledge." I had rather have zeal without knowledge than knowledge without zeal. Although I do not approve of his ideas, I do admire the enthusiasm of that man Garibaldi. It is reported that when he marched toward Rome in 1867, they took him up and threw him into prison, and he sat right down and wrote his comrades, "If fifty Garibaldis are thrown into prison, let Rome be free." That is the spirit. Who was Garibaldi? That is nothing. "If fifty Garibaldis are thrown into prison, let Rome be free." That is what we want in the cause of Christ.

We must work and not be loitering at our ease.

And then the question of dignity comes up. What difference does it make whether we are hewers of wood or carriers of water while the temple of God is being erected? Yes, let us have enthusiasm in the Church of God. I believe it would be like a resurrection. People would say,

"What Has Come Over This Man?"

We want to have them say, "The Son of God is dearer to us than our money. He

is dearer to us than our families. He is dearer to us than our position in society." Let us do anything that the work of God may go on. The Bible says, "One shall chase a thousand." We do not have many of that kind in our churches. I wish we had more. It says, "Two shall put ten thousand to flight." If a few should lay hold of God in this way, what a great army would be saved ere long! But we must be men after God's own heart. We cannot be lukewarm. We must be on fire with the cause of Christ. If there is to be a great revival it will not be in a building. It must be done by one and another going around and speaking to their neighbors. There is not a skeptic or a drunkard but can be reclaimed if we come with desire in our hearts. We must not go around professionally if we want to see results.

There is a story told in history in the ninth century, I believe, of a young man who came up with a little handful of men to attack a king who had a great army of three thousand men. The young man only had five hundred, and the king sent a messenger to the young man, saying that he need not fear to surrender, for he would treat him mercifully. The young man called up one of his soldiers and said: "Take this dagger and drive it to your heart." The soldier took the dagger and drove it to his

heart. And calling up another he said: "Leap into yonder chasm." And the man leaped into the chasm. The young man then said to the messenger, "Go back and tell your king that I have five hundred men like that. We will die, but we will never surrender. And tell your king another thing, that I will have him chained with my dog in half an hour." And when the king heard that he did not dare meet them, and his army fled before them like chaff before the wind, and within twenty-four hours he had that king chained with his dog. That is the kind of zeal we want. We will die, but

We Will Never Surrender

We will work until Jesus comes, and then we will rise with Him. If men are willing to die for patriotism, why can they

and it did me a world of good." He said that a returned missionary from India spoke on the needs of India. This old missionary after a brief address, told the pastors who were present to go home and stir up their churches, and send young men to India to preach the gospel. He spoke with such earnestness that he fainted, and they carried him from the hall. When he recovered, he asked where he was, and they told him the circumstances under which he had been brought there. "Yes," he said, "I was making a plea for India, and I did not quite finish my speech, did I?" After being told that he did not, he said, "Take me back and let me finish it." But they said, "No, you will die in the attempt." "Well," said he, "I will die if I do not." When he was taken back the whole congregation stood as one man, and as they brought him on the platform, with a trembling voice he said: "Fathers and mothers of Scotland, is it true that you will not let your sons go to India? I spent twenty-five years there. I have come back with sickness and shattered health. If it is true that we have no strong grandsons to go to India, I will pack up and be off tomorrow, and I will let those heathen know that if I cannot live for them, I will die for them."

The world will say that the man

was enthusiastic. Well, that is just what we want. No doubt that is what they said of the Son of God when He was down here. Oh, that God would baptize us with the spirit of enthusiasm! That He would anoint us with the Holy Ghost! Let me say to some of you older men, whom I have no doubt are saying, "I wish I were young again, I would like to help in this work. I would like to work for the Lord." When we went to London there was a woman eighty-five years old who came to the meetings and said she wanted a hand in that work. She was appointed to a district, and called on all classes of people. She went to places where we would probably have been put out, and she told the people of Christ. There were none who could resist her. When she came to them and offered to pray for them, they all received her kindly—Catholics, Jews, Gentiles, all. That is enthusiasm. That is what we need today. If you cannot give a day to this work, give an hour; if not an hour, five minutes. If you have not strength to do anything personally, you can pray for the work. It is better to do that than to stand off and criticize. All should work and ask God's guidance.

Give Him a Cheer!

Once when a fire broke out at midnight and people thought that all the occupants



D. L. Moody with campers at Camp Northfield

not have the same zeal for Christ? If a hundred men should come forward, whose hearts were on fire for the Son of God, we would be able to see what mighty results would follow. "One man shall chase a thousand, and two shall put ten thousand to flight." Some of our churches think that they are doing well if they hold their membership, and they think that if they have thirty or forty conversions during the year, it is a remarkable work. They think it is enough to supply the places of those who have died, and those who have wandered away during the past. It seems to me we ought to bring thousands and thousands to Christ. I say the time has come for us to have a war on the side of aggression. There may be barriers in our path, but God can remove them. There may be a mountain in our way, but God can take us over the mountain. Our God is above them all, and if the Church of God is ready to advance, all obstacles will be removed. No man sent by God has ever failed, but self must be lost sight of. We must be willing to lay down our lives for the cause of Christ.

Willing to Die for India

When I was going to Europe in 1867, my friend, Mr. Stuart, of Philadelphia, said: "Be sure to be at the General Assembly in Edinburgh in June. I was there last year

of the building had been removed, away up in the fifth story a small child was heard crying for help. Up went a ladder, and soon a fireman was seen ascending to the spot. As he neared the second story the flames burst in fury from the windows, and the multitude almost despaired of the rescue of the child. The brave man faltered, and a comrade at the bottom cried out, "Cheer!" and cheer upon cheer arose from the crowd. Up the ladder he went and the child was rescued.

If you cannot go into the heat of the battle yourself, if you cannot go into the harvest field and work day after day, you can cheer those that are there. I see many people in their old days getting sour, and they discourage every one they meet by their fault-finding. That is not what we want. You will never know how much good you may do by just speaking kindly to those who are willing to work.

Now you can all do something in this work of saving souls. There is not a mother, father, wife, young man but ought to be in sympathy with such work. Oh, let us pray for the Spirit of God! Let us pray that this spirit of criticism and of fault-finding may be all laid aside, and that we may be of one spirit as they were on the day of Pentecost.

HUMILITY MAKES FOR FITNESS

When Dr. Robert Morrison, the great missionary to China, wanted an assistant

to help him in his arduous work, he requested the secretary to look out for the right kind of man. A young man came for examination. The secretary said to him, "You are not fit to be an assistant to Dr. Morrison, but they want a servant in the fam-

ily. Do you care to go as a servant?" He smiled and said, "Any place in the work of the Lord will suit me." That young man became the great Dr. Mills, equal in scholarship and fame to Dr. Morrison himself.—A. C. Dixon.

My Neighbor's Way and Mine

By Nellie Goode, Dallas, Tex.

I hurried through life's daily paths, some longed-for goal to gain;
The little joys of everyday all beckoned me in vain.
My neighbor loitered on his way; I saw with scornful eye
He paused at all the pleasant spots I'd passed unheeding by.

'Though flowers grew beside the path, I slackened not my speed;
Friends sought to travel at my side, I paid them little heed.
My neighbor smile and greeting gave to all he chanced to meet;
He noted every sunset bright, and gathered blossoms sweet.

At last with weary feet I reached the goal of which I'd dreamed,
But to my lonely, joyless heart scarce worth the price it seemed.
My neighbor then came romping in, with song and laughter gay.
I wish I had been wise as he, and lived along my way.

God's Guidance and How to Get It*

By Rev. R. A. Torrey, D.D.

I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee.—Psalm 32:8 (R.V.)

But if any of you lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double minded man, unstable in all his ways.—James 1:5-8 (R.V.).

ONE OF the greatest privileges of the believer is to have the guidance of God at every turn of life. And one of the most important of all practical questions is how to get this guidance. As we see so many people apparently certain that God is guiding them when in the event it becomes clear that He is not, does it not prove that the supposed guidance of God is a fancy and not a fact? It does not. The fact that some people are confident that they are guided when they are not, is no more evidence that there is no such thing as guidance, than the fact that some people are sure they are saved when they are not, is an evidence that there is no such thing as salvation, or assurance of salvation. There is such a thing as guidance, and there is a way to get guidance. There

is a way to avoid the illusions regarding guidance into which many fall through ignorance of the Word of God.

How to Get Guidance

There are seven steps, clearly set forth in the Word of God, in the path that leads to God's guidance.

1. Accept the Lord Jesus Christ as your own personal Saviour, and surrender to Him as your Lord and Master.

This is made very plain in James 1:5, "If any of you lacketh wisdom, let him ask of God." There is no promise in the Word of God that He will guide any one but the believer in Jesus Christ. Indeed, there is no promise in the Word that He will answer the prayers of unbelievers about anything. God's guidance is the privilege of the believer. By believer I do not mean the one who merely has an orthodox faith about

Jesus Christ, but the one who is a believer in the Bible sense, that is, the one who has that living faith in Jesus Christ that leads him to receive Christ as His Lord and Saviour, and to surrender his life to His service and control.

2. Realize your own inability to decide for yourself the way in which you should go.

James says, "If any of you lacketh wisdom, let him ask of God." The promise is made to the one who lacks wisdom, not the one who has it. It is made to the one who realizes his dependence upon God for His wisdom. It is at this point that many fail of guidance. They have such confidence in their own opinions, in their own judgment, in their own ability to decide the course that they should pursue, that though they may as a formality ask God for His guidance, they do not really have any deep sense

*Reprinted somewhat abridged from *The Voice of God in the Present Hour*, Revell.

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of their need of His guidance. They have such confidence in their own wisdom that they mistake their own judgment for the guidance of God. Having prayed for wisdom, but still being confident in their own judgment, they become all the more sure that their opinion is right and they attribute their own opinion to God. If we are to have God's guidance we must be utterly emptied of all confidence in our own judgment and come to God for Him to tell us what He would have us do, and we should wait silently before Him to make known His will.

3. Desire to know God's will and be thoroughly willing to do it whatever it may be.

This also comes out in the promise. It reads, "If any of you lacketh wisdom, let him ask of God." Of course, the asking must be genuine, and there is no genuine asking wisdom of God unless we are eagerly desirous of knowing God's will and heartily willing to do it when that will is made known. The genuine and absolute surrender of the will to God is the great secret of guidance. The promise, "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee," as is evident from the context, is made to the one whose will is surrendered to God. The next verse reads, "Be ye not as the horse, or as a mule, which have no understanding: whose trappings must be bit and bridle to hold them in, else they will not come near unto thee" (Ps. 32:9, R.V.). If we are bent on doing our own will, then God must guide us with "bit and bridle," and oftentimes must break our jaw before we submit to Him. His instruction, teaching, and *gentile guidance* "with his eye upon us," is for the one whose will is entirely surrendered to him. The surrender must be *real* surrender.

Asking God to Ratify Our Plans

There are many who think they wish to know and are willing to do God's will, and that it is God's will that they are waiting to know. But what they are really seeking, is to get God to say yes to their own plans, and to endorse the plan they themselves have already subconsciously formed. They are not waiting, as they suppose they are, until God tells them what His will really is. They are waiting until God tells them to do the thing that they want to do and, in their subconscious self, have made up their mind to do. So they think and think, and pray and pray, until they think themselves into thinking that God tells them to do the thing they themselves wished to do from the outset. But this may not be God's plan at all. It is one of the most frequent causes of thinking we have the mind of God when we are

only doing the thing that we want to do.

We must be sure that we are silent before God and truly listening to His voice. When Mr. Moody invited me to take up the work in Chicago in 1889, I went to God to seek His will. There was a great conflict in my heart. There were reasons why I wished to go to Chicago; there were reasons why I wished to remain in Minneapolis, or why I thought I ought to remain. It took me three days to get absolutely silent before God, and to put away my own conflicting ideas on both sides. When I did come to the place where I had no will whatever in the matter, but simply wished to know what God's will was, He soon made the path plain.

The Missionary God Wants at Home

There is many a man and many a woman determined to be a foreign missionary under the most difficult circumstances, whom God has called to a quiet life at home. And while they are willing to endure the severest hardships in the foreign field, they are not willing to plod on quietly and unnoticed at home. But the best thing is God's will, whether that will be in a quiet, humdrum life at home, or whether it be a notable life of courage and self-sacrifice in the foreign field. If we are to have God's guidance, we must be willing and glad to serve Him in the most ordinary sort of life, a life that seems far beneath our talents and our training, if that be His will, just as ready to do that as to serve Him in a field that demands large abilities and great sacrifice. Satan cheats many of God's children out of accomplishing the things that God would have them do, by making them restless in the homely paths that God opens up to them of doing things they can do, and sets their hearts upon doing things they cannot do. Thus they leave the path of actual achievement to brood over things they would like to do, but which it is not God's will for them to do, and which they never will do.

4. Pray definitely for guidance.

"If any of you lacketh wisdom," says God, "let him ask of God." There should be definite prayer for definite guidance. We should ask God's guidance not merely in the great

crises of life, but in the ordinary matters of every day life, in our business, our domestic work, in the most simple things. We need God's guidance at every turn of life, and we can have it, and the way to get it is to ask for it. But the asking will do no good unless we already have taken the other steps that have been mentioned. The definite prayer is the fourth step and not the first.

They "Hope" He Will

5. Expect that God will answer your prayer and give the guidance you ask for.

This also comes out in the exact wording of the promise. "If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraidth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man (i.e., the man that doubts, the man who does not confidently expect) think that he shall receive anything of the Lord." Here is where many miss God's guidance. Their wills are surrendered, they really desire to know and do God's will, and they ask God for His guidance, but they do not confidently expect that God will give the guidance they ask. They hope He will, but they are not at all sure. We have God's absolute promise of guidance made to those who meet the conditions. Therefore we may ask guidance with the absolute certainty that we are going to receive it.

6. Follow God's guidance a step at a time as He gives it.

Many seek to know the whole way before they take a single step, but God's method is to show us a step at a time. God's Word tells us that "the steps of a good man are ordered of the Lord" (Ps. 37:23). The trouble with many is that they wish God to show them the whole path and they are not willing to go a step at a time. Look at Paul in Acts 16:6-8. He and his companions went through the region of Phrygia and Galatia and would have passed into the province of Asia to preach the Word there, but the Holy Ghost said, "No." So Paul passed over against Mysia and was about to go into Bithynia, the next province. At that point "the Spirit of Jesus" again said, "No." So passing by Mysia he came down to Troas, and there a vision appeared to Paul in the night, leading him to go over into Macedonia. Step by step the Spirit led, and step by step Paul followed on. The thing to do is to take the next step that God shows in answer to prayer and not wait until God shows the whole way.

We are troubled because God has not shown us what He wants us to do next year, or it may be next month. All we need is God's guidance for today. Follow on step by step as He leads, and the way will open up.



7. God's guidance is always clear guidance.

Here is where some go astray. They have impulses, they know not from what source. They have what appear like leadings, but they are not sure at all that it is of God. Very likely it is not God's leading; and yet they follow it for fear they may be disobeying God, or perhaps they do not follow it and then get into condemnation lest they have disobeyed God. I have met many in the deepest gloom from this cause. If we will keep in mind that God's guidance is clear guidance, we will be delivered from this snare of Satan. We are told in John 1:5 that "God is light, and in him is no darkness at all." Any leadings that are not absolutely clear, provided our wills are surrendered to God, are not from Him. When we have any impression that we ought to do a certain thing, but are not absolutely sure it is the will of God, we have a right to pray: "Heavenly Father, I desire to do Thy will; my will is absolutely surrendered to Thine. Now if this is

of Thee, make it clear and I will do it." And we have a right not to do it unless He does make it clear.

Why Dread God?

We have no right to be in mortal dread before God, our heavenly Father, and to be in constant apprehension that we have not done His will. When we accepted Christ and surrendered our wills to God we did "not receive the spirit of bondage again unto fear," but the Spirit gave us the place as sons, and we cry, "Abba, Father," in perfect childlike trust in Him (Rom. 8:15). We would not mislead our children in such a case. We would make our will clear as day, and so will God. Satan will prevent a man or woman making a full surrender to God just as long as he can, but when a man does make a full surrender, then Satan will do everything in his power to torment him. Let us not forget that all spiritual impressions are not from the Holy Spirit. There are other spirits beside the Holy Spirit and we need to try the spirits whether they

be of God (I John 4:1).

The main point in the whole matter of guidance is the absolute surrender of the will to God, delighting in His will, being willing to do joyfully the very things we would not like to do naturally. He will then guide us with His counsel to the end of our earthly pilgrimage, and afterwards receive us into glory (Ps. 73:24).

In Question

By Lucile Verne Oliver, Waupun, Wis.

Art thou in doubt, O soul of mine,
Which path to choose?

Trust not decisions wholly thine,
Thou shalt but lose!

Look thou to Christ for guidance true,
He knoweth best!

That way alone which He doth choose
Can lead to rest!

Things Lawful but Inexpedient*

By Rev. James M. Gray, D.D., LL.D.

I HAVE chosen as my theme today, "Things Lawful but Inexpedient," by which I mean things that a Christian may feel free to do because there is no divine command against them, but which notwithstanding are undesirable for him to do either for his own spiritual welfare or that of others. The thought is suggested by the words of the apostle Paul in I Corinthians 10:23, which reads thus: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not," that is, do not build up or establish the Christian life or faith.

The Story in the Background

You will be interested in the circumstance that led up to those words of Paul. The Church at Corinth which he had founded, was composed chiefly of Gentiles rather than Jews—Gentiles who had been brought up in paganism, of course, not knowing the true God. As pagans they worshiped idols and periodically held feasts in honor of the idol. These feasts were held in the idol's temple and consisted of food, part of which had been offered in sacrifice to the idol. Since they had become Christians, however, they no longer worshiped idols or instituted such feasts, but nevertheless, they were in more or less contact with pagan friends and neighbors who still did so. Now it so happened that in a social way, these pagan friends or neighbors would occasionally invite the Christians to join with them, not in the worship of the idol, but in partaking of the feast, and the question in debate in the Church was whether they were at liberty to accept such invitations? It was a question much like that which we, and espe-

cially young Christians, are called upon to face, continually. May we do this or that consistently with our profession, or go hither and yon? You know what that is.

Why, an Idol Is Nothing!

Now there was a party in the Church at Corinth, and the same party is found in almost every Church, and always, who argued that it was perfectly lawful to accept such invitations and participate in such feasts, and the reason they gave was plausible. They said, "Why, an idol is nothing in the world! There is no such thing as an idol. Therefore, there can be no more wrong in eating meat offered in sacrifice to an idol, or eating it in an idol's temple, than there can be in purchasing the same meat in the public market and eating it in your own house or in the house of a friend." However, they finally concluded to put the question up to Paul and let him decide it. And that is what Paul is doing in the eighth chapter of I Corinthians, but he prolongs his answer through the next two chapters as well, thus impressing us with the seriousness of the question though it looks so simple.

The apostle begins by admitting, and gladly so, that an idol is nothing in the world, and that "there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him." You know this and I know it, he goes on in effect to say, but all men, that is, all Christian men, do not as yet know it as clearly as we do. In other words, all the Christians at Corinth so recently delivered from the darkness of paganism, had not yet come as fully into the light of revealed truth as others.

There is not in every man this knowledge, Paul said, "for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience being weak is defiled." In other words, there were some who still thought that an idol was something in the world, and that after all there was some virtue in showing respect thereto. It is much like Christians who in our day dabble in Spiritualism, fortune telling, and the like. They are sincere Christians perhaps, but not very intelligent in the Word of God. They think they are talking with the dead when they employ mediums for that purpose, not knowing how strongly God condemns that practice, because it is having intercourse with demons.

Therefore, coming back to our subject, Paul says to these Corinthians, take heed lest by any means this liberty, or supposed liberty, of yours should "become a stumbling block to them that are weak," by which he means them who are not strong spiritually because they have not the same knowledge of God and His truth that others possessed. "For if any one see thee which hast knowledge sitting at meat in an idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" This means that if he sees you in such a place and doing that thing, he will be likely to regard it as a right thing to do, perhaps even the thing that he *ought* to do in order to please God. Therefore, what you do with impunity, without any sense of wrong or fear of penalty, would be sin for him to do because, as Paul says, he would have "conscience of the idol," be really worshiping the idol. Thus, consider the spiritual harm you would

*Delivered over W-M-B-I, August, 1935.

be doing to your weak brother. "Through thy knowledge (through the pressing of your Christian liberty to that point) shall the weak brother perish for whom Christ died?" As for myself, adds the apostle, I will not do it. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (stumble)."

Paul's Life Principle

Paul prolongs the subject in chapter nine, as I have said, emphasizing the fact that in all his affairs he acted upon that same principle. He had power or liberty to eat and drink such things and under such circumstances as well as they, but he abstained therefrom. Again, he had liberty to lead about a wife, to enter into the marriage relation as well as other apostles and the brethren of the Lord, and Cephas (Peter), but he was denying himself the comfort and happiness of wedded life. Still further, in the case of Barnabas as well as himself, they had the right to expect that the churches they served would provide for their physical necessities while doing so. "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?" Had not "the Lord ordained that they which preach the gospel should live of the gospel?" But Paul had used none of these things. He had denied himself every one of them, the social relaxations, the joys of wedded life, and exemption from physical labor to support himself, in order that being free from all men in these relationships, he might make himself servant unto all in order to gain the more. In other words, he was denying himself all these things and curtailing his Christian liberty in the use of them, that he might be the more used of God in His service and in the salvation of souls.

In illustration of his attitude and the motive for it, he employs a familiar illustration from the Olympian or Isthmian games. Referring to the runners in a race, he said: "Know ye not that they which run in a race run all, but one receiveth the prize?" We Christians, saved by the grace of God through faith in Christ, have all entered upon a spiritual race course, and are all alike in that respect. But it is one thing to be thus privileged to enter the race and another thing to gain the winner's prize in the race. You see it is the thought of reward superadded to salvation that Paul here has in mind.

In the Grecian games, the man who was seeking the prize, striving for the mastery, was temperate in all things, the apostle reminds them. He controlled all the appetites and desires of his bodily frame that he might keep himself in good trim for the race before him. It is the same today in the world of sport. The man or woman who succeeds in track and field contests, rowing or swimming, baseball, football or basketball, tennis or golf, wrestling or boxing, is required to be temperate in all things. He must keep his body under in that sense if he is to win. He must be careful about his eating and sleeping, smoking and drinking, working and resting. Now they in the Grecian games, says Paul, "do it to obtain a corruptible crown." Just a crown of laurel placed upon the victor's head is satisfying to them. But we in the spiritual sphere are running in the race to win an incorruptible

crown, the crown of life, the crown of righteousness, the crown of glory. Speaking for myself, "I therefore so run," he continues, "not as uncertainly." I am in the race for a purpose, and am looking straight forward to the goal. Then changing the figure from a runner in a race to a boxer or wrestler in the ring, he adds, I am not as one "that beateth the air." I am not sparring in a sham fight, but am delivering blows in order to down the adversary, and the adversary he has in mind is Satan, the adversary of all flesh. I thus "keep under my body," he goes on to say, "and bring it into subjection; lest that by any means when I have preached to others (or after I have preached to others), I myself should be a castaway."

The Meaning of "Castaway"

That word "castaway" startles us, does it not, especially as coming from the apostle Paul? Is it possible that the apostle thought that after all he might be lost? It is difficult for us to believe that, is it not? Not only when we recall the circumstances of Paul's conversion on the road to Damascus, but when also we remember that he wrote to the Roman Christians that nothing could separate the true believer "from the love of God which is in Christ Jesus our Lord."

What then did Paul mean? In what sense did he fear that he might become a castaway? It was not a fear that he might be utterly lost, for he knew that he had been justified by faith and that he was at peace with God forever more. But he feared that through lack of self-control, lack of separation from things lawful for him but inexpedient, lack of diligence on his part, he might be set aside from God's service. What if God would have no further use for him! In which event, of course, he would not be lost, but he would fail of the reward. He feared to be a castaway in that sense.

The whole passion of Paul's life was by all means to save men, but he feared that unless he took great care the hour might come in his Christian life when his Lord would say: "Thou hast served Me well, but thou shalt serve Me no longer. Of late thou hast become indolent, and choked with pride, and I have not secured thy whole obedience. I am now compelled to call upon some soul more alert, more obedient than thou, and that man rather than thee I will use to do the work that thou mightest have done, but which thou hast failed to accomplish."

This comes home to all of us, but especially to ministers and Christian workers. There was a time when we were used of God and when we saw the fruit of our ministry of whatever nature it may have been. There was a time when women recognized the signs of holy earnestness in their social circles, which now perhaps they do not see. Those who came in contact with them then were made to feel in their lives the power of a genuine love for God. Is it so today, or have those days passed in our experience? Has God ceased thus to use us, in other words? Have we grown dull and disobedient and full of self? How serious such questions are!

How God Dealt with the Hebrews

And now Paul goes into the matter further. It is very serious with him, or rather

very serious in the mind of the Holy Spirit whose mouthpiece Paul is. He takes his readers into the Old Testament, and reminds them of God's dealings with the Hebrews whom Moses led out of Egypt. They were all headed for the promised land, and they all had the same experience of God's great power and loving watch care over them. They all alike passed through the Red Sea on dry land; they all alike were guided by the pillar of cloud by day and the pillar of fire by night; they all fed on the same manna and drank of the water from the same rock. But nevertheless, did they all enter into the promised land? Far from it. "With many of them God was not well pleased, for they were overthrown in the wilderness." All the men of that generation over twenty years of age died there. They lusted after evil things, things which though lawful in a sense, were not expedient or possible for them as God's chosen people. They were idolaters in Moses' absence on the mount, and forced Aaron to make a golden calf. They murmured against God again and again and provoked Him to anger.

"Now all these things," adds Paul, "happened unto them for examples, and they are written for our admonition upon whom the ends of the age are come. Wherefore let him that thinketh he standeth take heed lest he fall." Paul does not say that all those who thus died in the wilderness perished eternally, that they were cast into hell. He does not say that, for the question of their future destiny is not in mind. It is a question simply of God's judging His people on the earth. And so in your case or mine, the insistence on our Christian liberty, the doing of that which is lawful though inexpedient, may not mean eternal condemnation on the supposition that we have been justified through faith in Christ. But such things will certainly mean deprivation of privilege in God's service, and the loss of the prize of our high calling in Christ Jesus, the eternal loss of that reward which Christ has promised to bring with Him when He comes.

For this reason, the apostle Paul drawing to a conclusion, says, "Flee from idolatry," my dearly beloved. I do not say "that the idol is anything, or that which is offered in sacrifice to idols is anything"; but I do say "that the things which the Gentiles sacrifice they sacrifice to demons and not to God; and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord's table and the table of demons." That would be to provoke the Lord to jealousy, and we are not stronger than He! We are unable to resist the divine retribution, therefore let us beware!

The Question Narrowed Down

This whole meat question narrows itself down to this, says Paul. If it is offered for sale in the "shambles," i.e., the public markets, you are at liberty to purchase and eat it, "asking no question for conscience sake." Also "if any of them that believe not," any pagan Gentile, "invites you to a feast," i.e., in his own private house, and if "ye are disposed to go," you are at liberty to do so. In that case, whatever meat is set before you, "eat, asking no questions for conscience sake," unless

someone at the table, some weak brother who may be there, should say to you, "This is offered in sacrifice unto idols." In that case, "eat not." And do this "for his sake . . . and for conscience sake." Not for the sake of *your* conscience, Paul makes clear, but the conscience of the other man, the

conscience of that weaker brother. And if it seem hard for you to do this, to restrict your Christian liberty in such a case, if in *your* spirit you resent it, if you say, "Why is my liberty thus judged by another man's conscience," then remember the one great and yet simple principle that should

always and in everything control the child of God. That principle is this: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Forget yourself and fix your eye upon God. Strive so to act in everything that men may praise Him.

God as a Strategist

By Commissioner S. L. Brengle, St. Petersburg, Fla.

Recently in a distant city, one of the Editors had the privilege of a brief visit with this well-known Salvation Army leader of many years. The experience in Sweden here recited was told us at that time, and coveting all good things for the *MONTHLY*, we asked for the story. Oh, that as Christians we might yield ourselves for the Holy Spirit's full possession!—The Editors

IN THINKING of the long history of the Church, I sometimes liken God to a strategist. His vast plans and marvelous ways are beyond our comprehension. Nothing is more fascinating or sobering to the human mind, and joy-bringing to the Christian heart, than to study God's ways in history, and the manner in which He outwits His foes and brings about His great conquests. Think of His strategy in outwitting Pharaoh and bringing forth His people from under the iron bondage of Egypt through the mountainous Sinaitic peninsula and barren desert to the promised land! The history of the Church through the ages is replete with such strategy.

Many years ago I was entertained in the home of a very devout man. I asked him one day when and where he had found the Lord. He replied, in Sweden in 1877. He said the churches were barren, without spiritual life and nearly empty, while every resort of pleasure overflowed. Drunkenness, licentiousness, and worldliness abounded. Then a great revival broke out and the churches were crowded, and penitent souls were seeking the Lord by hundreds and thousands and "being born into the kingdom." The young people left the churches at night going to their homes singing the songs of Zion. Being a student of revivals I was deeply interested.

A Great Soul Winner

Some years later my work took me to Sweden, but before going I read that Mr. Moody was reported to have said that the greatest soul winner of the nineteenth century was Dr. Waldenstrom, one of the leaders in this revival and a great evangelical movement in the Swedish Church. When I arrived in Sweden I said to my friends, "You may have many things you would like to show me while I am here, but I am interested in only two subjects. First, I should like to see a multitude of men, women, and little children submitting themselves to the Lord. Then I want to see Dr. Waldenstrom."

At last I was taken to see the doctor. He

was a great man. He was great physically; tall, broad-shouldered, deep-chested, with a noble face and a leonine head, covered with a shock of golden and silvery hair. He was a scholar, a world-wide traveler, an author of many books, a member of Parliament, and an eminent Christian. He received me most cordially, and at last I asked him to tell me the secret of that great revival. He threw back his great head and shoulders, spread his arms out and in a wide sweep shot them forward and replied, "No man knows how that revival came. It swept down upon us like a storm." But Solomon said, "A curse causeless doth not come." I said to myself, "Revivals causeless do not come, and I am sure there is an explanation of this revival." At last I discovered it, and the method of God's great strategy.

A Little Woman Who Won Souls

In Chicago lived a little woman, so frail that it seemed a breath would blow her away. She had found the Lord in her girlhood, but was married to a man who was out of sympathy with her. However, she yielded her whole being to the Lord, and consecrated all her powers to His service. Christ became the passion of her soul. She dressed in the plain garb of the Free Methodists, but her face was radiant. Her testimony was clear and definite. Her love overflowed toward all mankind, and she let no opportunity pass to speak to saint or sinner of Christ's great salvation. Dr. Campbell Morgan tells how he stepped onto a street car one day and saw a man sitting alone in one of the seats. He felt an impulse to sit down beside the man and speak to him about his soul, but hesitated a moment to gather courage to do so. When he turned to take the seat he found it occupied by this little woman, who was now most earnestly speaking to the man. She was known as "Auntie Cook."

A Shoe Clerk and His Sunday School

In Northfield, Mass., there was a man with two or more sons. One of these, a broad-shouldered, stockily built lad of medium height, left home and went to Boston, to clerk in his uncle's shoe store. There was a devout Sunday School teacher in the city who one day met this lad and invited him to become a member of his class. The lad accepted the invitation, and some little time later was converted and immediately began in a crude way to do

Christian work. Chicago was a young, growing city in those days before the Civil War, and the lad decided to go and try his fortune there. He had abounding health and superabounding energy and enthusiasm, and met with instant success in his business ventures. He did not leave his Christianity behind him in Boston. He went to Sunday School and asked if he might not have a class to teach. The superintendent replied that all his classes had teachers, but if he would secure his own class he could teach it. The next Sunday he came with a troop of ragamuffins off the street. They were not altogether acceptable to the respectable people of the church, so he secured a hall and started a Sunday School of his own. He was not only a teacher but superintendent. It became the largest Sunday School west of the Alleghenies, and a church grew out of it. His name was Dwight L. Moody.

When "Auntie" Cook Prayed for Moody

Auntie Cook and a woman friend of hers heard of this young man and his work, and attended his meeting. They sensed, in the midst of all his activities, his spiritual poverty and immaturity. They went to him and Mrs. Cook said to him, "Mr. Moody, we are praying for you, that you may receive the fulness of the Spirit." He rather resented this, and told them to pray for the sinners about them. They assured him that they were doing that, but that they particularly wanted to see him filled with the Spirit. Some weeks later he invited them to his study, and Mrs. Cook relates in her biography the interview, and the season of prayer they had.

Then the great fire came and swept the city and burned down Moody's church. Still hungering and thirsting after God, as "the hart pants for the water brooks," he went to New York to seek funds to rebuild his church. In New York he met a man filled with the Spirit, opened his heart to him, and they spent the day in prayer. Moody's all was on the altar. The next day while walking down Broadway, suddenly the sense of the Holy Spirit's presence came upon him. He was so overwhelmed by the revelation of Christ within him that he cried out, "O Lord, stay Thy hand or the vessel will break!" He went back to Chicago, but while he preached the same sermons, where before ten were converted, now there were hundreds. Later he went

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to England and conducted some of the greatest evangelistic meetings of all times, and influences were started and converts were won that girdled the globe.

Moody in Sweden

Swedish royalty, nobility, and aristocracy are closely associated with English royalty, nobility, and aristocracy. Some of the noble and aristocratic people in Sweden visited England and found their friends attending Moody's meetings. They went also, and they saw, heard, and some were converted, or revived from spiritual deadness. They took Moody's sermons and Sankey's songs back with them and published them in Swedish. The sermons were read, the songs were sung, the Holy Spirit worked, and the great Swedish revival of 1877 resulted. It can be traced back to little "Auntie" Cook and her friend in Chicago.

A young student of Oxford University was converted, and he dedicated his life

to his God. That man was Dr. Wilfred Grenfell, of Labrador. A student of London University was converted in these Moody meetings. His name was Frederick Delatour Tucker, better known as Commissioner Booth-Tucker, who opened the great mission work of the Salvation Army in India, where probably two thousand native officers, besides hundreds of European officers, are now engaged in a vast ramification of Salvation Army activities. In addition to the regular corps work, the army conducts over five hundred schools, has been intrusted by the government with the care of thousands of outcasts and members of the criminal class. Great hospitals, dispensaries, rescue homes, and leper colonies, publishing houses, training schools for officers are all in active operation. These can be traced back, in large measure, to little "Auntie" Cook, and is an illustration of the vast strategy of God for the conquest of the Cross.

Once a Saint I Knew

By Josephine Bonney, Norwich, N. Y.

The pine-edged pool shows deep the midnight blue;
The moon reflects the long departed sun;
Each beauteous thing points out a lovelier one
Whose glory is its crown; each would be true
In its reflections. Once a saint I knew:
Her joy it was to show the world God's Son,
Who on the cross the victory had won,
And given to man the power to live anew.
'Twas in this gentle lady's face I saw
The Truth, the Word incarnate once again,
For Christ was living in her yielded life.
His love reflected made my cold heart thaw
Like ice in spring; a joy akin to pain
Arose, as passed away at last my strife.

Why Preach the Second Coming?

By Rev. Cecil V. Phillips, Macksburg, Iowa

THE statement has been made, by many who do not love the Lord's appearing because of personal sin and because of the sin of materialism in their lives, "that the Lord's return is not an essential doctrine to preach, for it leaves man upon the mountain peak and he forgets those down in the valley who have never heard of the first appearing." But let me say in passing, those who really love the Lord's appearing are those who are preaching a full gospel as commanded, while those who do not make mention of it are those who seem to be satisfied with their own works rather than the finished work of Jesus Christ.

We, then, as ambassadors for Christ, beseech you, be ye reconciled to God, now, in the accepted time, in the day of salvation. Do let us entreat you to repent and be converted, that your sins may be blotted out, and that you may turn and "serve the living and true God; and to wait for his son from heaven," and be blameless at the coming of our Lord Jesus Christ (I Thess. 1:9, 10; 3:13; I John 3:3).

The Greatest Event in History

The greatest event ever associated with earth's history will be the personal return of our Lord and Saviour Jesus Christ. When Christ Jesus came the first time He conquered all things, "but we see not all things in subjection under him." We see not sin cast out. As the day that the Emancipation Proclamation was signed was a great day for the slaves, likewise the day that our Lord returns will be a great day to the believer, a day when we are freed from the presence of sin and the encumbrance of the old nature, and not only we, but the whole creation will be delivered from corruption. Why, then, preach the second coming of

Christ? Is it important to do so? 1. It is one of our Lord's commands to His disciples.

"Go ye into all the world, and preach the gospel" (Mark 15:16), and the gospel that He taught included His death, burial, resurrection, and return (I Cor. 15:1-4, 23). The early disciples repeatedly taught us to look for Jesus (Phil. 3:20; Titus 2:13; Heb. 9:28; II Pet. 3:14). We observe the Lord's supper as a token of His death *until* He come again.

"Wherefore comfort one another with

Listening

By Elizabeth Beebe Jones, Cleveland, Ohio

We cannot hear the footsteps

That are coming through the night,
Nor catch a glimpse, nor hear a sound
Of garments pure and white;

But sometime soon, above the din

Of this world's noise and roar,
The shout will sound that wakes the dead;

The King is at the door.

His feet that rend the mountain

Will tread the earth again,

Those feet that trod the lonely path
Of weariness and pain.

Put on thy glorious robes, O earth,

While all the welkin rings
With "Peace on earth, good will to men,
He comes! the King of kings."

The stain of tears was on those cheeks,
The blood drops on His brow;

The pierced hands that made the world
Will reign in glory now.

these words." What words? The words of our Lord's return (I Thess. 4:16-18). "For the Lord himself shall descend from heaven with a shout."

Give It Rightful Place

2. A large portion of the Word is devoted to it.

I do not say that this truth should be preached above all others, but that it should have its rightful place along with the others. If the Holy Ghost has deemed it so important as to devote so much space to it in God's Word, is it not worthy of our attention? The Word exhorts us to give attention to it, and the danger of condemnation is to them that do not. This doctrine is mentioned on the average of once in every twenty verses in the New Testament. More than one-fifth of the entire New Testament directly speaks of the Lord's return, therefore it would be shorn of its value with that doctrine left out.

Not only is this doctrine prominent in the New Testament, but the same doctrine is prominent in the Old Testament. If the Old Testament prophecies concerning His first advent were literally fulfilled, why should we question these prophecies that deal with His second appearing? There are more prophecies in the Old Testament that speak of Christ's coming to reign as King than they do of His coming as an atoning Saviour (see Gen. 49:10; Isa. 11:1-9; 25:8, 9; 26:19-21; 35:1-10; 45:23; Jer. 23:5, 6; 33:14-16; Ps. 2:1-12; 89:28-37; Dan. 2:44; 7:13; Zech. 9:10, and many more.)

3. It is a dispensational truth.

In every dispensation we find that there was some present truth that was preached to warn the people of coming disaster soon to take place. Some truths are especially

needed at certain times and under certain conditions. Christ said: "Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye see these things come to pass, know that it is nigh, even at the doors" (Mark 13:28, 29). When we see prophecies being fulfilled which were spoken of the Jew, God's blackboard, and which were to take place just before Christ's return, we may know that it is a present dispensational truth.

When the Ambassador Is Recalled

Through the new birth we become citizens of heaven, and are appointed as ambassadors of Christ. An ambassador does not speak of himself but of the one he represents. He is often called upon to adjust matters between his native country and the country in which he lives. As ambassadors of Jesus Christ our message is one of reconciliation. An ambassador's people are judged by the way he conducts himself. How often God's people are judged by the life of some inconsistent Christian. Just before war begins the ambassador is withdrawn from the foreign country and brought back to his native land for protection. Just before the greatest war of all ages and the judgments of the world break upon this earth, God's people, His ambassadors, will be withdrawn "in a moment in the twinkling of an eye, at the last trump."

4. No other doctrine presents such a motive for crucifying the flesh, for separation unto God, and to work for souls.

The whole teaching of it is that "our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:20, 21). Christ bids us "watch and pray." We are to watch also against the "lust of the flesh, the lust of the eyes, and the pride of life." Today as well as in the past, the Church that has stopped watching has substituted formality and ceremonialism for consecrated Christian living. The fact that we do not know just when our Lord will return, leads to careful, godly living.

An Incentive to Immediate Service

This doctrine awakens groaning for the adoption, to wit, the redemption of the body (Luke 21:28; Rom. 8:23). It gives us a view of the world as a wrecked

vessel, and stimulates us to work with all our might that we may save some (I Cor. 9:22).

5. It is the most practical doctrine of Scripture.

It is the great moral force in the Church and in the world. It is a reviving power. It is also set forth as a motive to urge to repentance (Acts 3:19-21). The practical application of the doctrine is for the Christian, but it is calculated to arouse the sinner to repentance (Rev. 3:3).

How the Disciples Used It

One who can explain away the truth of the Lord's return and say that it is not practical, can logically deny any Bible doctrine. Jesus and the apostles used the prophecies of His coming again as a motive to incite us to watchfulness (Matt. 24:42-44); to sobriety (I Thess. 5:2-6); to repentance (Acts 3:19-21); to fidelity (Matt. 25:19-21); not to be ashamed of Christ (Mark 8:38); against worldliness (Matt. 16:26, 27); to patience (Heb. 10:36, 37; James 5:7, 8); to mortification of fleshly lusts (Col. 3:3-5); to sincerity (Phil. 1:9, 10); to ministerial faithfulness (II Tim. 4:1, 2); to purify ourselves (I John 3:2, 3); to abide in Christ (I John 2:28);

to endure temptation and trial of faith (I Pet. 1:7); to bear persecution for our Lord's sake (I Pet. 4:13); to brotherly love (I Thess. 3:12, 13); to holy conversation and godliness (II Pet. 3:11-13); to look for Him (Heb. 9:27, 28); to hold fast the hope unto the end (Rev. 2:25; 3:11); to separation from worldly lusts and to live godly (Titus 2:11-13); to watchfulness because of its suddenness (Luke 17:24-30). It is the principal event for which believers wait (I Thess. 1:9, 10).

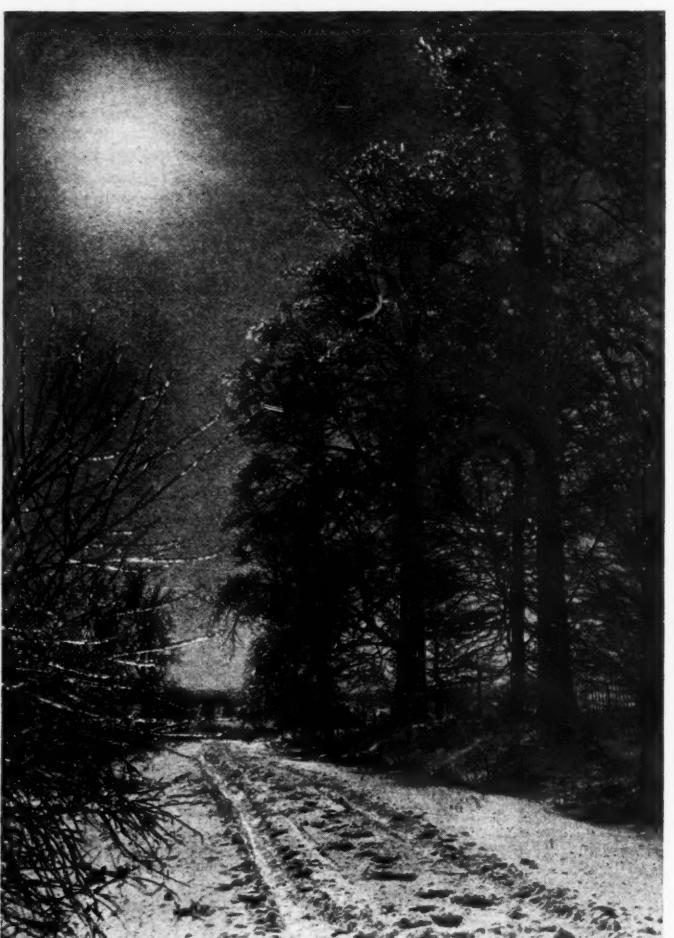
The Solution of the World's Problems

6. It is the final solution to the problem of the world.

From the time of the fall the whole of God's plan for the world has had reference to the Lord's coming to reign as King of kings and Lord of lords. "For we know that the whole creation groaneth and travaleth in pain together until now" (Rom. 8:22). "The imagination of man's mind is only evil continually." The Devil is the prince of the power of the air. In Genesis 3:15 God says that there shall be enmity between Christ (that seed of the woman) and the Devil forever. Therefore the attempts of man to solve the problem of the world are futile. For the problem of the world is sin, and there can be no peace in the world as long as sin is in the world. "When men shall say, Peace, peace, then sudden destruction cometh upon them." The only solution held out in God's Word is the coming of the Prince of peace. "For the whole world lieth in the wicked one," and only Christ can eject him and "reign as king on David's throne." In I Corinthians 15:24-28 it is stated that God will ultimately triumph over sin and rebellion.

Christ is coming! "He draweth nigh." Upon the eastern sky we see the bright flush of the morning. A bright morning for those who watch for His appearing (Luke 12:37; Heb. 9:28), those who have been born again by the precious blood of Jesus Christ. But for those who have only reformed and joined the Church and are trusting to their works to save them; for those who have never accepted Christ as Saviour and confessed him before men, for them it will be the blackest night of earth's history. For there awaits for them the wrath of the Lamb (Rev. 6:16).

With this view of the world as a wrecked vessel, which nothing but the coming of our Lord and Saviour as



"The winter falls; the frozen rut
Is bound with silver bars"

—Coventry Patmore

Moody Bible Institute Monthly

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King can right, let us be more animated by this doctrine and go forth to win souls for the absent but soon coming Lord.

7. Bible interpretation is incomplete without it.

Two distinct revelations were given the apostle Paul. In Arabia, he received directly from God the gospel of grace (Gal. 1:11, 12). This he presented in the Roman and Galatian letters, which is a new order and a new relationship to God. The second revelation came, in the main, from Paul's two years' imprisonment. This body of truth embraces the plan of the ages, the whole doctrine of the Church and the present out-calling of a bride, as recorded in the Ephesian and Colossian letters. Theology is usually concerned with the Arabian revelation, and great harm is done when such an aspect of New Testament teaching is supposed to be an adequate interpretation of the whole divine revelation. The person with such suppositions and limitations will be an incompetent minister to the whole Word, for there are whole bodies of truths that he is rejecting.

In I Timothy 4:1-6, it is set forth that the young Timothy may win the high title of a good minister of Jesus Christ if he is faithful in putting the brethren in remembrance of the awful apostasy with which the present age must end (see also II Thess. 2:1-10). How shall any minister discern an age-closing apostasy, with its divinely ordered relations to the final triumph of God in the earth, if he does not know these exact revelations which form the whole program of the kingdom according to Scripture?

No minister, therefore, can preach the Word in its right proportion, or be a good minister of Jesus Christ, who habitually ignores the great prophetic themes. The knowledge of prophecy, in its main features, is distinctly a part, and a very large and qualifying part, of the material committed to those who are called to preach the Word.

IMPORTANT TO CORRESPONDENTS

Brethren, please do not send in newspaper clippings with the request that the editor fix them up for publication. You have as much time as the editor, and should not expect him to rewrite and reconstruct such articles. Usually these clippings have a great deal of matter that is of only local interest which must be edited out. Often times the information is incomplete, as when the report says the event happened "last night," or "last Sunday," but even a Philadelphia lawyer couldn't discover what the date was, as the date of the paper in which the report appeared does not accompany it. And there are other features which require time for their proper presentation. It is not our job to prepare reports of events happening on the field. It is supposed that reports come in suitably written and in proper form for publication. We have never refused to get newspaper reports ready for this paper, but feel it is something that should not be asked. *Please don't send in clippings for publication.* Your time is no more valuable than the editor's. He already has more than enough work to take all of his time and strength.

—The Evangelical Messenger.

The Old Iron Railing

(As an Alumnus' Reminiscence)

Tune "The Old Oaken Bucket"

By Rev. James M. Gray, D.D.

(Written in 1927)

Were you ever a student at Moody, Chicago?
Co-ed some would call it, but I speak for the men;
Was there ever a place on this earth nearer heaven!
Oh, how I do long to be back there again!

Refrain
The old iron paling, I mean that old railing,
'Twas iron I know, but we men thought it gold;
The one that we leaned on, the one that we sat on,
And polished and bent as great stories we told!

Old Princeton has Nassau, whose steps are held sacred,
And Harvard a yard, and Yale College a fence;
No campus has Moody, but courts and queer alleys,
But leave us that railing and take the rest hence!

Just think of the men who have sat on that railing
In front of the building on Institute Place;
The original building that Moody had lived in,
Where Moody had prayed and had told of God's grace.

On that railing we learned how of men to be fishers,
We practiced on "rounders" who strolled down that way;
'Twas there we became theologic debaters
As we argued and argued, by night and by day.

That railing extended across the whole building,
But the place we foregathered 'twas funny to see;
We had no regard for the west of the entrance,
'Twas east of the steps we were eager to be.

What was east of the steps? Now let me consider;
Well, there was the fountain that slackened our thirst;
And there we were heard from the President's window,
And the young women's building was seen from there first!

The stories we told there were full of thanksgiving,
For how God had led us, His love for His own,
And how we would praise Him when 'way over Jordan,
He'd change that old railing for a seat on a throne!

Just think of the men who have sat on that railing,
For men of all nations met there at some time;
And thence have they parted to tell the glad story
To every people of every clime!

And, oh, the grand meeting we'll have in the glory
When we shall be gathered from east and from west,
To magnify God for His goodness and mercy
Since the day we last leaned on that railing to rest!

Refrain for last stanza
The old iron paling, I mean that old railing,
'Twas iron I know, but we men thought it gold;
We leave it an heirloom to them that come after,
To polish and press it, to have and to hold!

Whither Are We Drifting?

By Rev. L. O. McCartneysmith, Ph.D., Waterloo, Iowa

THESE words are descriptive of ten kings or dictators, who are to rule the world at the coming of our blessed Lord in judgment. Being of one mind, their reign will naturally be a peaceful one, bringing into existence precisely what the Church of all ages has been praying for. But will this condition be brought about on account of the desire of Christian men and women? Decidedly not, because these rulers shall oppose Christ and His Church, and shall be overcome by the Lamb and His followers (Rev. 17:14). How then, shall there be peace? This peace will be a counterfeit brought about by Satan to deceive the world.

Counterfeit Christs

Notice in the first place, that for every true value God and His Christ have established, Satan has set up a false or counterfeit one, the acme of which will be a false Christ or Messiah.

The Christ, in speaking to His disciples regarding His return to earth, warned them of these substitutes by saying that they would appear so genuine that if it were possible to deceive the elect, they would be led astray by the signs and wonders performed by the false Christs and their false prophets. "For there shall arise false Christs (messiahs), and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

A messiah is a saviour or deliverer, and a prophet, his ambassador or protagonist. The prophets of old heralded the fact that the Messiah would judge among the nations, rebuke them, and cause them to live at peace one with another (Isa. 2:4). It is therefore no wonder that the prophets of the Antichrist should produce the very thing which the prophets of old have foretold—world peace.

In that wonderful letter of instruction to his son in the gospel, Paul informed Timothy that in the last days, times would be filled with peril; that men would adhere to a form of godliness, denying the power thereof. Paul informs us what he means by the "power thereof" in this sweeping statement, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

A Time of Apostasy

If there has ever been a time in the history of the Church that godly men should pray, "O God, fill me, and send me with Thy message!" the time is at hand. For the world is full of false religions, false prophets, false messiahs, and false disciples. On every hand you will find these apostates who disbelieve God's Word, and are teaching others to follow in their footsteps. They deny the inspiration of the

These have one mind, and shall give their power and strength to the beast.—Revelation 17:13

Holy Scriptures, the virgin birth of our Lord, His atoning blood, His resurrection, and His divinity, and offer their own false substitutes. Instead of preaching His shed blood, they make great ado about His love for humanity, and spread what they call a great "social gospel."

False Security

Notice in the second place that a feeling of false security is being established throughout the world.

We can still hear the roaring of the cannon which wiped out the lives of millions of the world's young men to make the world "safe for democracy." We were informed that it was a war to end wars, and that never again were we to fear war. A League of Nations was formed. World peace was preached from every pulpit. Isaiah was freely quoted that the time had come when men would beat their swords into plowshares and their spears into pruninghooks, and nations should no longer make war. But look around you today and see if this prophecy is true as they would have you believe. Every nation is secretly and feverishly preparing for war, and knows of no reason for so doing.

But God knows why they are doing this. He tells us in Revelation 17:17 that He has caused them to agree to fulfill His will and to give their power and strength to the Beast. That the nations are making all of this preparation for the greatest of all wars, or the world's final battle, and will at the proper time turn over all their financial support, armies, and equipment to the Antichrist, is very evident to students of the Word.

Popular but Perilous Unity

Notice in the third place that this spirit of "oneness" is permeating the entire world in every walk of life.

It is sticking up its colossal head on every side; and business, commerce, industry, agriculture, and even religion, feel the grasp of this terrible unseen monster, as it slowly crushes out the life of everything possible that stands for righteousness. To allay suspicion in the minds of the people, those behind this herculean destroyer are broadcasting to the entire world the claim that it is for the uplifting of the masses, and that a great "brotherhood among men" will be established. These talk about "bloodless revolutions," informing the public that we should not be individualistic, but should possess the nationalistic viewpoint in life instead.

This is a splendid doctrine, provided this oneness of mind is of the right type. But that is where the trouble lies! They who foster this movement do not possess the mind of Christ. This is just another substitute. When He prayed for His disciples Christ asked that all believers might

be one (John 17:21), but this oneness of mind is entirely different from that promulgated by the un-

generates of the world today. They would save the world through other means than the broken body and shed blood of a suffering Saviour. The protagonists of this movement are socialistic and communistic, which means nothing more than atheism and infidelity. Russia, Italy, and Germany are examples of their accomplishment.

Results of this spirit may be seen everywhere. Everything is being universally organized. Great consolidations are being effected. Labor is universally united. Manufacturing interests are strongly allied. Capitalists are strongly entrenched. Transportation and commercial lines are firmly consolidated. Twenty-six religious denominations are bound together for one common purpose under the name of the Federal Council of Churches of Christ in America.

Preparation for the Final Act

Notice in the fourth place that all of this organization is nothing more than a school of preparation through which the world is passing, from which it will eventually graduate in fulfillment of the text—with one mind.

Everybody knows that the world is passing through the greatest transformation it has ever experienced, but nobody knows whether it will be a butterfly or a beetle in its adult stage. Business men, statesmen, teachers, writers, and even ministers, have been deceived by this satanic influence into believing that everything is for the best interest of humanity, and that it will have the usual happy ending before the final curtain falls.

But in spite of all the false optimism spread by these deceived ones, an undercurrent of sickening fear has taken up its abode in the mind of mankind. No one seems able to explain the reason, but this great fear exists just the same. This fear has been the means of tying up the industrial plants of the nation to such extent that today, more than ten million men are unemployed. Stores and warehouses are empty. Thousands of empty railroad cars fill the sidetracks throughout the country. Industry is in a paralyzed condition. Banking systems have been ruined and have carried down with them thousands of depositors. Innumerable families are without food and shelter.

Why do such conditions as these exist when there has been such an abundance of food produced that those in authority authorize wanton destruction of growing crops, kill young animals and their mothers so that they may not increase, and promise a bonus to farmers who will sign an agreement to raise less foodstuff? Why is it that it seems that God has apparently taken the entire situation in hand, and is showing a few men who boast about having a corner on the brains of the world, that they

know so little about restriction of production? Why did the clouds withhold their life giving rain, and the springs and rivers of practically one-third of these United States dry up?

The Only Explanation of It

Notice in the fifth place that the reason for these national predicaments and calamities is that men have forgotten God and lost faith in humanity as a result, and are being punished for their sins.

The wise ones will tell you that God has nothing to do with these matters; but read the history of Israel and decide for yourself. The words of the prophet Joel are worthy of our consideration as a nation today, just as they were to sinful Israel:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Let the priests, and the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Then will the Lord be jealous for his land, and pity his people. . . . Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine and oil, and ye shall be satisfied therewith" (Joel 2:12-20).

The ministry and laity have failed to pray to God, and to live in the way that pleaseseth Him. This nation must repent, and get on its knees before God and plead with Him for a restoration of the Christian principles upon which its government was founded.

This spirit of oneness or godlessness was first felt in European countries years ago, and gradually spread to our shores. We began to feel its presence with the repudiation of honest debts by nations, namely: France, England, Belgium, and Germany. The gravity of the entire situation dawned upon us when our own government repudiated its honest obligation to its bondholders by refusing to redeem its gold bonds with the same specie called for in the signed agreement on the face thereof. Is it any wonder that confidence in the business world is virtually destroyed when such conditions exist? When man no longer trusts God, he cannot trust his fellow man. When Dun and Bradstreet have more weight in business than faith in God and His creation, it is high time for us to get on our knees before God and cry aloud: "O God, restore to this nation appreciation for the Cross!"

Antichrist Building His Church

Notice in the sixth place that a world religion is imminent, and will be brought about through this oneness of mind.

This is one of the ends sought by the power behind the Antichrist. Christ said to His disciples, "Upon this rock I will build my church." The Antichrist is also building his church, because he is establishing a substitute for everything that is

from God. When his church is completely organized, he can then assert himself as the head of the Church, just as our Lord is now the Head (Eph. 5:23; Col. 2:10). He can then enforce the man worship described in Revelation 13:4: "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?"

According to Paul, there will be a falling away before the Antichrist is revealed, and he will proclaim himself to be God, and will sit on display in the temple showing that he is God (II Thess. 2:3, 4). That this "falling away" is in progress is beyond doubt. Modernistic preachers are denying from their pulpits the virgin birth of our Lord, His vicarious atonement, His resurrection, and His coming in rapture and in judgment. Rome has been standing on the side lines cheering these apostates on, with the occasional statement that the prodigal (meaning the Protestant Church) was coming home. God forbid; but Rome is welcome to all the modernists she can get. This attitude is natural to Rome. She has always wanted to rule both Church and State, and calls herself the "Church Universal." It is her intention to acquire world domination in religion, if possible, and no doubt rubs her hands in glee at the thought that soon she may secure complete control of the modernistic movement known as "Federated Churches." But this great spiritual Babylon is to be destroyed by the very power that permits it to thrive, and which she will serve (Rev. 17:16-18).

Regional Dictators

Notice in the seventh place that a great world dictator will be chosen by ten regional dictators, who will rule with him for a short time, and then relinquish their powers to him (Rev. 17:12-14).

Before this great world dictator can be chosen, there must first be ten regional dictators, in order to accustom the world to the rule of a supreme dictatorship. The entire world will be divided through this oneness of mind into ten regional dictatorships, which in turn will name the Antichrist as supreme dictator of the entire world. These powers know that Jesus Christ will proclaim Himself King of kings and Lord of lords, and here again will Satan put forth his substitutionary idea in the person of the Antichrist. The full acknowledgment of this supreme dictator will occur, as we interpret the Word, during the period of tribulation mentioned in the Revelation.

We can readily see that these regional dictators are even now being set up by the powers of darkness. The first indication of this was shown in Russia when their five year plan was put into execution. To the great surprise of the entire world, it has been made a reality, and stands today as the first monument to the loss of "individualism" and the destruction of all that Christianity has built in that country since Christ was first proclaimed there. Italy followed Russia with a dictator, whose first act of note was to attack religion. Hitlerism followed in Germany.

The Predicted World Dictator

We do not presume to name the next dictator to be chosen, but many now see the handwriting on the walls of a certain capitol nearer than Berlin, and who knows what may happen within the next few years? The world dictator will rule with force and fear. He will cause every man, woman and child to receive a mark, or brand, in their hands or upon their foreheads, so that the mark may be easily seen; and they who do not possess the mark will not be permitted either to buy or sell. And all mankind will be forced under penalty of death to bow down before and worship him (Rev. 13:15-17).

Our Only Hope

There is no hope other than that which rests in and upon the broken body and shed blood of our blessed Lord. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Even though we know that this old world has lost its balance and is now tottering on the brink of a great unseen abyss, let us not lose hope. May we hold fast that we have, and lifting up our heads, welcome the coming of our Lord, for verily His appearing draweth nigh! And may our prayer be, "Even so, come, Lord Jesus."

IMPORTANT NEWS

There is a familiar story in the life of Tennyson to the effect that, having been out of touch with civilization while on a holiday, he came upon a cottage in the highlands of Scotland. He asked of the Scottish woman he met if any important news of the world had come her way. "News!" she said. "There is no news but the news that God loved the world." Tennyson promptly replied, "That is old news and new news and good news." It was the response of a true Christian.—Westminster Teacher.

Holding and Being Held

By Max I. Reich, Morrisville, N.J.

A vessel of Christ's choice, to bear His name,
To win a twofold grace must make its aim.

The first, it must be free from taint of sin,
To hold unstained the treasure placed within.

Then, it must never move in its own will,
But let the Master hold it, and be still.

Modern Demonism—A Terrible Reality

By Rev. James P. Welliver, Virginia, Minn.

THE provoking cause for the preparation of this article has been the receiving of new light on the alarming increase of demon workings in Christendom, especially in definite cases of demon torment.

That the present departure from the faith of the gospel should allow Satan and his cohorts a freer hand, is but logical. Demons flee the name and power of that Jesus who is really the Son of God; but scorn a religious profession which is a mere semblance of spiritual life and power. As the battle line of true evangelical, saving Christianity has drawn back, that of the great enemy has fully occupied the yielded territory. Increasing apostasy will give yet more scope to those workings of evil spirits which have crept by stealth and trickery into a Christendom whose door, under true faith and full Scripture teaching, was fast bolted and barred.

Indeed, Christendom has been all too well delivered from these things, and has become contemptuous of them. To many good people the very idea that demons (named devils in the Authorized Version) should actually be manifested in Spiritism, tongue-talking, the ouija board, planchette, etc., is too horrible to be true. They set these things aside as either fraud or fond delusion, and many saints fail of their responsibility to give warning. True people of God sorely need instruction, as well as the willingness to receive it, though unpalatable. There is no stronger incidental indication of the end of the age than the encroachment of the powers of darkness in actual contact with men.

The Death Penalty for Mediums

God has denounced spirit mediumship, and pronounced against it the death penalty. Such a pronouncement against it is acknowledgment of its reality. But the unduly curious world will look beyond the divinely drawn veil, and seeing this the demons have inveigled multitudes into the belief that the spirits of their own dead return to communicate. Yet it is only through other spirits that this is even claimed to be done, a fact which in itself betrays the falsity of the whole business. In lands of paganism these things bear their unvarnished and inelegant title of demonism; while amidst a Christianity which ought to discern them aright, they bear the description of psychic science, the occult, etc., reaching a place of scientific and religious dignity, which makes an unspeakable harvest of woe the certainty of a deluded world. With some up-to-date facts in hand, only samples of unnumbered cases, the writer has been constrained to speak, out of a sheer sense of obligation.

Demon Torment

A few weeks ago he received a letter from a professing Christian of some apparent spiritual knowledge, begging prayer for deliverance from "people talking in me." Besides the talking, these beings declared that they were there finally to destroy the victim, claiming they were people

well known—forty of them—and some of them even relatives. The voices of most of them were easily recognized. "They try their best to kill me by holding my heart from beating. . . . It is equal to a living death."

A friend of the writer who had gone through such experiences at once pronounced this a clear case of demon torment. This man, through Spiritism, while yet unsaved, came to be tormented in the same way. He was afterwards saved, but the demon torment continued. An older saint, who had been through the same thing, instructed him to "resist the spirits in the name of the Lord Jesus." This he did, with immediate effect, though not fully permanent. But shortly the name of the Lord Jesus proved mighty for complete deliverance. This man is giving his life to warning others.

When the person here first mentioned

A Prayer

By Roma Terry, Washington, D. C.

O God of love,
Instill within my soul a ray
Of Thy love's pure fulgence.
It will stay
The darkness and reveal to me
The vanity
Of things that seem to be.

was told that the voices were the voices of evil spirits, they frankly admitted, "We are demons." But they also insisted that they were people, a claim quite preposterous.

Ouija Board

Synchronizing remarkably with these things came to the eye an article in *Christian Victory Magazine*, entitled, "A Warning against Modern Spiritualism." At its close was the testimony of a man who had been victimized through the ouija board. Briefly to digest the story:

"As soon as we placed our hands upon it, it began to work, and move about, answering our questions. The vast amount of things it told us, and which we copied, would fill a large volume, for we often tampered with it until midnight. . . ."

Then follows an account of some of the questions answered by "the demons behind the ouija board." People long dead were identified by name and history. In other cases the information was false. Pretense was made to bring up a relative, but the spirit got the names mixed.

But the next development reveals the awful purpose behind these encroachments of the spirits. The bars had been let down. Only the grace of God prevented a worse ending.

"My wife soon became disgusted and refused to have anything to do with it. But I was still curious. Though I was told not to use it by myself, I disregarded that, and was told, 'Well if you are bound to talk, here goes.' And messages were given me.

"A few days later while at my job in the railroad station, and having finished my task, I was idly marking on my glass top desk with a celluloid card, when suddenly my hand swung away from me to some rate sheets, and I began to get similar writings to what the ouija board had given me. I was told to get pencil and paper and copy, which I did. This was the beginning of a most dreadful experience. Soon after that, whispering—voices—came to me both day and night. Sometimes I was awakened several times during the night. I became so miserable that it would not have been worse had I been gripped in a great hand, my very life being slowly squeezed out of me. I wanted relief, yet I realized that no human being nor agency could give me the desired relief. I was saved twenty years before this, so I again turned to my Bible, and began to read it. In desperation I called upon the name of the Lord; and according to I Corinthians 10:13, a way of escape was provided for me. I prayed, 'Lord Jesus, this doesn't seem right. If it is not, take it away from me, and if it is, show me how to continue.' I was not delivered all at once, but in a short while after that I was not troubled or bothered any more. I found the truth of James 4:7, 'Resist the devil and he will flee from you.'

Demonism beyond Dispute

The exact similarity of these cases is striking, and their identification as demonism is beyond dispute. It is worthy of note that the casual mention of one of these cases in correspondence brought an immediate reply from one otherwise a stranger, appealing for more light on "demon torment," as follows:

"Recently my attention has been called to one who has been greatly used of God, having been a Bible teacher, and a great channel of blessing to many hearts and lives. Now that person is in such a state of torment night and day. The moment the eyes are opened it begins, and it continues really night and day, and so often destroying even sleep. . . . I shall much appreciate your helpfulness in the matter of dealing with this soul, who has once known the great joy of the Lord and been so blessedly used of God, but now utterly hopeless, humanly speaking. Your words 'demon torment' have constantly been in my thought for some time, as that may be the real condition."

The reading public is entitled to much further explanation of the principles and facts that underlie this whole matter, but which space does not here allow. The spirits may force their way into the mind and even the body, if the mental attitude is such as to make concessions to them. God knew best when He warned His people to shun these things. For those who are victimized there is yet almighty power in the name of the Lord Jesus, the Son of God, whom these demons in His earthly day declared they knew to their dismay. But there must be honesty with God if that name shall avail.

The Student Volunteer Movement

By Rev. William H. Hockman, D.D., Chicago, Ill.

WITH mingled feelings we boarded the train for Indianapolis, Ind., to attend the quadrennial gathering of the Student Volunteer Movement. Several friends dropped warning remarks that disappointment would be the reward for our journey, but still we were hopeful. Of all the precious memories of early student days, none have been more treasured down through the years than the blessed fellowship of the Student Volunteer band. The ideals for which it stood, the spiritual vision and aspirations which it fostered, and the unquestioned integrity and loyalty of its leadership, all seemed to betoken the imprint and the inbreathing of the Spirit of God. That a movement born in such a holy atmosphere could ever change its character seemed unthinkable.

Returning to the homeland after long absence on the mission field, it was somewhat disturbing to find that at least some of the local volunteer groups seemed to have little or none of the old spiritual fervor. We consoled our heart by thinking perhaps we had only contacted a few that were unfortunately cold. But after several district yearly conferences were attended it became apparent that something terribly serious was wrong. And so gradually, though reluctantly, we have adjusted our mind to the thought that the dear old S.V.M. was sliding down grade, just like the "Y.M." and "Y.W." and some other similar institutions.

But not so very long ago we were waited upon by an official representative of the organization, who sought to assure us that there was a decided swinging back toward the old positions and ideals—which we understood him to mean, back to the things so clearly revealed in God's Word. So down to Indianapolis we went, to see what kind of a program the management would present.

A Peculiar Atmosphere

The opening session was entered hopefully and expectantly, but we soon sensed a strange atmosphere. Returning to the hotel at the close of the day, both head and heart were heavy and distressed. Things did not seem right. But fearing lest there might be some degree of prejudice, it was decided to reserve judgment until after another day. But the second day was worse than the first, decidedly so, and one gradually came to the consciousness that here was something that called itself spiritual and yet was fabricated in tragic divorce from the Word of God. Space permits the recital of but a few of one's impressions:

First of all: It seemed a misnomer to call it a missionary convention. There were no discussions whatever as to how to get the "good news" of a risen Saviour out to a lost world. No one so much as hinted that any one, anywhere, was "lost." The opening address, the key note message, was given by a professor in an ultra-liberal theological seminary in New York. It was a fervent and forceful address, but dealt not with our Lord's great commis-

sion, but with the world's political and economic chaos! The second address was given by a secretary of the Presbyterian Foreign Mission Board. Thought we, surely this man who has been on a mission field and is now a board secretary, will turn loose some missionary fire and make up for what was lacking in the first speech. But, alas, he said nothing about missions at all, but gave us a rather dry discussion of the problem of "doubt." Not only from this particular address, but from the remarks of other platform speakers as well, one could but gather that it was assumed that perhaps a majority of these 2,800 "volunteers" were probably in serious doubt as to their own personal religious beliefs and standing. Unfortunately, they did not receive much help from the platform.

The Main Theme

One speaker was put down for the subject of "Missions and World Peace." Her only reference to missions was to throw out the insinuation that missionaries commonly erred in calling too much attention to the "dark spots" in other lands. Her talk was a passionate discussion of the problem of international peace, with some allusion to what she regarded as our Christian contribution.

On Sunday evening we had the zenith of oratory—a discussion of "A Christian World Community." The speaker envisioned a Christian world order that would slowly but surely be brought about by a process of education—though it might require centuries or even milleniums to accomplish it. The astounding statement was made that when Jesus said, "I have finished the work which thou gavest me to do," He meant that, prophetically, He had laid the foundation for a new social order.

On Sunday afternoon there were three addresses by leaders of the younger set, who were supposed to speak quite frankly in brotherly fashion to their colleagues from the campuses. And frankly did they speak. One gave this significant utterance: "Among members of the Student Christian Federation there is no question with less clarity, less confusion, and less definite purpose, than that of world missions. The vision and compelling convictions of the generation who founded the S.V.M. has little significance to us today." The second speaker said, "Missionary" means helping to solve the problems of (a) world economic chaos, (b) racial relations, (c) banishing war, (d) securing higher moral conditions on our own campuses." The third: "I am not a missionary expert, but I have learned a good deal from missionaries. I am not going to insult your intelligence by suggesting that you continue to carry on the kind of world missionary enterprise that has been started and operated hitherto. That is not worthy of being continued. Let no one imagine that there is any thought of sounding in this convention anything in the way of an 'appeal' for missions or dedication for service!"

Subtle Suggestions

Considerable emphasis was placed upon the seminars, or discussion groups, each under the leadership of some carefully selected specialist. It was in these thirty informal gatherings that some of the best work was meant to be done. In those that we attended there was a reproduction of the average university classroom atmosphere and method. Let no one suppose that these were for the study of God's Word on the subject of missions, or for prayer for the outpouring of God's Spirit. There was no Bible, nor was there any prayer, not even at the opening of the sessions. In one group the learned professor advertised and discussed his recent book, *Modern Tendencies in World Religions*—including Christianity. In another group the topic assigned was "The Uniqueness of Jesus." The leader limited the survey to a consideration of some aspects of the Galilean peasant, Jesus, as he must have impressed the men of his own day. Caution was given against using any names or titles for Jesus (such as Lord, Christ, or Saviour) which might seem to convey to non-Christians or skeptics ideas which would be repugnant to them. There was pretty skillful manipulation in most of the discussion groups, designed to head off anything that might appear too near to old-fashioned orthodoxy, with plenty of subtle insinuations and suggestions deftly thrown out.

Some Conclusions

As one sat through session after session, all of the same character, it became apparent that here was a concrete demonstration of "Re-thinking Missions." The old time missionary maps, messages and appeals were entirely absent. Many of the addresses were very scholarly, particularly those given by the Archbishop of York, but they were not missionary. Just imagine a supposedly missionary gathering with no stirring reports or appeals from India or South America, no thrilling tales of the mighty working of God's Spirit in African jungles, no recounting the perils and sufferings and triumphs of the persecuted Church in China! Many of the college delegates had expected something different, and were frankly disappointed. They came for bread, and received something like a stone. Of course stones are useful—but not for nourishment. One keen-visioned young man from an eastern seminary said to the writer, "Isn't all this simply terrible!"

As our train sped away homeward, we reflected that we had seen a cross section of the "nursery" in which modernists are training their worldly-wise ambassadors of a new social order, not so very different from the Confucianist "New Life" movement in China, or the program of Ghandiji in India. And to this seed-bed many of the denominational boards are looking for their new timber! Little wonder that a number of student groups have in recent years severed connection with the S.V.M.;

(Continued on page 310)

"Burning the Bridge behind Us"

By Beatrice V. Pannabecker, Toronto, Can.

IN history we read of a general who crossed a river into the enemy's country to give them battle on their soil; and after crossing the bridge he burned it, so that his troops would not be able to retreat, but they would have either to win or lose their lives. As far as we can learn they won a great victory.

If we would have full and perfect victory over sin and Satan and all his works, we shall have to burn our bridge behind us; we must settle it that we must win in God's way and by God's power, instead of going back or even having the thought of going back to any other way or plan of deliverance.

So many try to experiment with God. They try God's plan just to see how it works, and if it does not work as quickly and fully as their finite minds expect, they reserve the right to go back and try some other plan. This will always prove disastrous in our dealings with God. If we come to God for deliverance we must accept His plan just as it is, finally and forever, and must burn every bridge behind us, and then God can manifest His glorious power and bring us quick deliverance.

While we leave a plank on the bridge His power is completely shut off, for He tells us in James 1:6, 7, that he who wavers is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything from the Lord.

Some Planks to Be Burned

There are many planks in a bridge, carelessness, no time for God's Word, no time to pray, worldly pleasures, gossip, foolish jesting, listening to gossip, spiritual pride, worldly companions, doubt, fear, discouragement, compromise with the world, and many others. Possibly every plank has been burned behind you but one or two. It may be compromise with the world; going to places of amusement on a service night when you should be found in your place in the house of the Lord. You say you want to keep yourself in good standing with your worldly companions. Do not be a weak Christian and stand afar off from Christ in your business life and then try to touch Him on Sunday. It cannot be done. If we want God's best we must be out and out for Him. We cannot be on fire for God and compromise with the world in any degree. Our God is a jealous God and He demands our all.

The old planks of gossip and listening to gossip may still be sticking there to allow the Devil to get a foothold and come across to you to tempt you away from God. How easy it is to lend our ears to one who may come to us in a very sweet way and say, "Did you hear so and so?" Soon you make a reply, and immediately you become implicated in the gossip. If your two last planks had been burned the Devil could not have come nigh you to tempt you in this way. When we are covered with the blood of Jesus the Devil cannot shoot his darts into us. We may think that every bridge has been burned behind us, but when we are not living in perfect victory we begin to search ourselves and

in looking back we find one lone plank left there which has enabled Satan to come over after us and fill us with doubts and fears and discouragements. When we have burned every plank on the bridge and have placed our case into God's hands to leave it there regardless of consequences, Satan's powers, doubts, and fears are broken at once, and quietness and confidence take possession of us which will enable us to trust God for full deliverance.

A Plank That Prevents Victory

Many have wondered why they have such a difficult time to receive deliverance from sin, to have power in their homes, or to have victory over some circumstance in their life. The plank on the bridge is the secret of their difficulty and is the real reason why God is not able to manifest His power in a quick and perfect deliverance. It is useless to expect a full and perfect victory in our personal lives in the peace, control, management, and salvation of our families until we have placed these things into God's hands to leave them there.

We have a striking example of this in Daniel 3, where God's power was manifest in quenching the violence of fire. It was the attitude that these Hebrew children took in burning their bridge behind them that brought this manifestation of God's power in their protection and deliverance. By simply bending their backs they could have apparently saved their lives, but to have bowed down to the golden image in Babylon would have been a direct disobedience to God's Word. They had determined to do God's will regardless of the consequences. Fearless obedience brings the victory every time. These Hebrew children had burned every plank in the bridge behind them and were determined to go through with God. They told the king that the God they served was able to deliver them and would certainly deliver them in this test. We are all familiar with the result of this test, that how God went into the furnace with them and they came forth without the smell of fire or smoke. The only thing that was burned was the cord that bound them. And our God, who brought the Hebrew children forth more than conquerors, has never changed and is able to do the same for you if you will but give Him a chance.

Dear friend, pay the price and burn every plank in the bridge behind you, then you will have continual victory in your life. Our God is able and willing to do mighty things for you if you will but yield Him your all.

Greek Word Studies

By Kenneth S. Wuest

In Romans 7:15 the word "allow" is from *γινώσκω* (*ginōskō*) which refers to knowledge acquired through experience, thus to understand the nature of the thing observed. The point is that Paul, a saved man, did not understand the problem of how he failed to do the things which he wanted to do, namely, righteous acts, and did the things which he did not want to do, namely, sinful acts. Neither do many Christians today. Paul found out what was wrong. He had been trying to live the Christian life by self-effort, whereas he found that the way of victory is in letting Christ live that life in and through him. It was by the fulness of the Holy Spirit and not through dependence upon the flesh, that the Christian life was to be lived.

In John 1:12 we have, "But as many as received him, to them gave he the right to become children of God." John's word for a believer is *τέκνον* (*teknon*), the word coming from *τίκτω* (*tikto*) which means "to bear, to give birth to." Thus the emphasis in *τέκνον* is upon the birth-relationship that the believer sustains to God his Father. Paul's word for a believer is *νιός* (*huios*) (Rom. 8:14), which refers to the position into which God brings a *τέκνον* in this age of grace. The believer before Pentecost was a *τέκνον*, for regeneration was a fact before Pentecost, as our Lord taught in John 3. Paul connects this fact in Galatians 4:1 with the word *νήπιος* (*nepios*), which speaks of the immaturity of believers before Pentecost. But in Galatians 4:4, 5 these *τέκνα* who were *νήπιοι* were made *νιόι* and that is told us in the phrase "adoption of sons," taken from *νιοθεσίαν* (*huiothesian*), which is compounded of *τίθημι* (*tithēmi*), which means "to place" and *νιός*, which is translated "son." Thus the word "adoption" means to "place as a son." If the *τέκνα* before Pentecost were *νήπιοι*, then the *τέκνα* after that event are *νιόι*, that is, mature believers in their position in the family of God. These are exhorted to make real in their experience their maturity of standing, and they are able to do this by reason of the fact that the Holy Spirit indwells them permanently for purposes of sanctification.

In Romans 8:26 it is "the Spirit himself," not "itself." The word "spirit" in the Greek is in the neuter gender, and the intensive pronoun is therefore in that same gender. But because the Holy Spirit is a person, we translate in this case not according to Greek grammatical idiom, but according to the sense of the text.

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YOUTH PAGE

Will H. Houghton

"LET'S HAVE A PAGEANT!"

By Rev. William J. Jones, Cassadaga, N.Y.

"Let's have a pageant!" the adolescent requested of the writer, as we discussed plans for the Intermediates of our church. What sensible, scriptural, and truly historical answer could he give? The contemporary professing church is saturated with pageantry in annual denominational gatherings and in regular church services. Before him as he writes is a denominational missionary magazine replete with records of dramatics at home and abroad; a letter from the denominational director of Christian education urging him to present a "pageant, or a play, or a pantomime" on Christmas!

Early Drama Religious

Drama in its earliest origins was religious. We read in the fourteenth edition of the *Encyclopedia Britannica*, "Greek drama in its origin was a ritual performed for a religious purpose. Its object was not to entertain the spectators, although it might do that incidentally, but to obtain certain blessings for the community . . . The drama in both its forms is a performance connected with Dionysus. It is produced at his festival, in his theatre, under the presidency of his priest." Aristotle has definitely pointed out the degrading nature of the spectacles accompanying the celebrations, by denominating them as phallic. In the pictorial force of that single word are captured and held the entire nature and character of the Hellenic festivals and, if Sheldon Cheney is believed, of "prehistoric tribes."

Can the Drama Be Purified?

But should not Christianity transcend such defective origins and winnow and purge drama until it serves higher purposes? Did not the apostle Paul use pagan words elevating them in the gospel? Did not the Old Testament economy contain originally pagan rites such as circumcision, or customs such as tithing? In answer, let it be said that such usages were by command or revelation of God. As for Old or New Testament attitude toward heathen customs in which heathenizing tendencies remained, always was there a positive command to turn away from them. The pagan nature of the drama has never left it, no matter how ardently churchmen have striven to purge or Christianize it. The "song of the goat" remains the tenaciously-clinging cry of paganism against the blood of the Cross, against the atonement of Christ. It is not a question of whether drama can be purified, so much as whether drama and true religion are not deadly enemies.

Job Not a Stage Piece

Let us grant that there is in the Hebrew Scriptures dramatic material such as that found in the books of Esther and Ruth, and in the book of Job, a piece of literature which is essentially dramatic in its use of dialogue. The most that dare be said of these books is that Job is dramatic in form, and is a sort of philosophical drama. It

certainly is dramatic in structure only, for it makes no use of stage or appurtenances. And so, also, for the Song of Songs. Even Cheney, before quoted, admits the last-named books to be but "dramatic poems" and not stage pieces. There never were book dramatizations in Old Testament times, and there is no record of their being displayed in the early Church! In brief, the Jews had no drama, no theatre. The moral equivalent they did have in the tabernacle and temple worship, particularly in the observances of the feasts.

What Was Wrong?

But wherein was the wrong in scriptural dramas? The evil lay in the possibilities. And before long, even in the hands of the clergy before the drama had become secularized, the most shameful debasement took place. Strutt's *The Sports and the Pastimes of the People of England* amply describes the mockery, the wantonness, the sacrilege, the disgusting ribaldry of the crowds at such festivals held in the cathedrals! The outrageous scenes can be described only briefly. We have similar performances in churches today in the form of minstrel shows, and in the "slapstick" and vaudeville-like jokes of some preachers the same shamefulness is found in essence. But the clergy of that day tried to stop the desecration of the choir and nave in the revels of the King of the Bean and kindred celebrations. Failing, they endeavored to give a religious flavor to the orgies by the invocation of Christian sanctions to what was probably the heathen Saturnalia. As late as 1542 the Bishop of London prohibited the exhibition of plays and games of all sorts within his diocese. If conditions in England was terrifying, what were they on the Continent!

Drama left the Church in England because it could not be controlled, and became the forerunner of the great Elizabethan drama and theatre. Reform of the drama by the Church has ever ended in complete surrender of that which is truly spiritual. Yet legitimate drama now stands at the door of the Church begging for admittance! In principle, it is within the Church in many cases. Yet without denying the validity of the rhythmic impulse, without vitiating the human instinct for action; and yet without prostituting that instinct, Christianity has provided for them in the ordinances, drama enough to satisfy the natural and normal desire for dramatic action. In them, is the moral equivalent of the religious drama.

Its Escape from Life

The cardinal objection to dramatization remains in the very nature of drama—its escape from life, whether Christian or secular. The principal weakness of drama, technically, is its inability to portray emotional and intellectual conflict adequately. Therein lies the strength of a book, and especially the Bible. Limitations of setting are argument against the drama even in this mechanical age. But escape from life remains the primal objection. Vicarious living is an inherent weakness of the century. Indulgence in sin by seeing it portrayed,

and contrariwise the partaking of virtue (in so-called religious plays and pageants), provide escape from the sheer and downright demands of life. The inescapability of this argument can be seen in the so-called "Passion Plays." It is utterly impossible to reproduce objectively an historical event in the life of another person. The death of the Saviour was an objective event. To personalize it is to make it subjective, a task impossible for the drama, for it requires the entrance of personality into personality. That requirement was exactly fulfilled in the preaching of Paul to the Galatians. He says that "Jesus Christ was openly set forth (placarded) crucified" (R.V.) before their eyes, so graphically did he portray the death of Christ, so vividly had he preached Him by the Holy Spirit.

How easy it is to put off acceptance of Christ by simply acting out that acceptance in the lives of those who were truly saved! Drama takes one into a world of unreality, one removed from him spatially, and leaves him afterward to face hollow-hearted, the bare realities of the life that is. Not so the gospel which takes one from this world to a place of genuine reality, the very heaven-

Modern Church Plays

And what shall one say of the performances in the average church? If entertainment be the end of life, then drama within and without the Church is justifiable. But drama is now within the Church because of Church secularization. Unwarranted ritualistic tendencies aid that secularization. A spiritually lazy, indifferent clergy will enjoy liturgy rather than preaching. The minister has become priest, not preacher. He has forgotten that the gospel is something done for us, not to be done or to be re-enacted. He cannot meet the strenuous requirements of the sermon with its higher art of rhythm of words, the very ideal of Hebrew poetry. No—the arts are not in themselves sinful, but their control of life is certainly so, as the life of Lamech and his family will show.

A Sign of Liberalism

The inherent corruptness of the drama was seen early in the post-apostolic age. Over and over the writings of the Church fathers, Cyprian, Tertullian, and others, ring with warnings concerning the stage; with condemnations of Christians for associating with the theatrical art; with prohibitions relative to attendance upon the drama. How refreshing to read of their courageous stand in contrast with the opportunism of some modern clergymen! The increasing use of drama is a sign of the fatal hold of liberalism on the Church. They who have no gospel embrace pageantry in a frantic effort to escape the necessity of supernaturalism. But how sad to see evangelicals welcoming that which was sloughed off by early Christians with uncompromising vehemence. If Ichabod is writ large over American pulpits, let us not look beyond the deadening and atrophying influences of playing religion and of dodging the inevitable claims of a personal salvation, and to us modern Americans, the all too exacting demands of the glorious gospel. Inevitably and ultimately, the institution of the drama will sap the spiritual life of a church, enervate its activities, and cause every vestige of wholesome Christian living to shrivel.

Missionary Department

William H. Hockman

TRAGEDY IN ETHIOPIA

The spectacle of an aspiring dictator, heedless of the rights and privileges of his fellow men, mercilessly attacking an ancient pastoral community with an immense aggregation of modern engines of destruction, under the guise of "civilizing" them, has moved the world to both wrath and tears. That such a thing could occur, has suddenly shocked us all into the realization of what is possible when dictators and destructive technique join hands. The plea that such violent aggression is a national necessity because of Italy's over-crowded population, cannot be taken seriously when it is remembered that no immigration overflow whatever has taken place in the territory of Eritrea. Although Italy grabbed this important coastal province of Ethiopia fully fifty years ago, up to the opening of the present military campaign, there were less than one hundred Italians in the whole colony! The same is true of Italian Somaliland.

Senseless Terror

The story of the campaign in Ethiopia has been told quite fully by the daily press. That the Italian advance came to a standstill immediately after the capture of Makale, three months ago, has doubtless been noted by all interested readers. The rough mountain country plus Ethiopian military strategy proved such an effectual barrier that Premier Mussolini is now explaining to the world that his brave cohorts need a rest for consolidating their gains! In the meantime, however, barbarous air raids are continuing to bring terror and death to defenseless villages which have no military significance whatever. At Dessye, in the north, an American Red Cross hospital was nearly destroyed. Daggah Bur, in Ogaden province, has been literally wiped out several times over. In the far south, at Dolo, the Swedish Red Cross Camp was all but exterminated, nearly eighty Swedes or natives being wounded or killed, notwithstanding their camp was clearly recognizable as a Red Cross station. The world is holding its breath in fearful suspense, lest Mussolini follow a "mad dog" course of terrible destruction before submitting to inevitable defeat.

Brought Home to Us

Ethiopia is far away, and the meaning of

the terrors out there is scarcely realized until it is translated into terms of personal suffering or loss. Since the beginning of the troubles, keen popular interest developed in the Red Cross ministry carried on by a young American doctor, Robert W. Hockman, who, single handed, trained and equipped a field service unit and pushed down to the front as soon as hostilities opened. Since newspaper men were rigidly



A portion of the Red Cross Camp at Daggah Bur, Ethiopia, showing the "operating" tent. The daily temperature is so high that clinical thermometers all burst—the mercury registering 125°, with no shade.

excluded from that area, the reports and photographs sent out by this missionary doctor found place on the front pages of the world's press. It was with a feeling of sickening shock that the public learned on December 14 that the life work of young Hockman had been tragically ended by an Italian bomb, which he had dug up from a roadway in order to prevent the possible destruction of some passing truck.

Christ's Ambassador

While known to the newspaper public as a Red Cross surgeon, Dr. Hockman was first and last a missionary. Born in remote west China, the son of missionary parents,* he grew up amid war terrors, and early conceived of a medical missionary as being his highest ideal of Christian service. Toward that goal he worked with increasing application and devotion, completing his college course with honors, and attaining to such proficiency in medical training as to pass the Illinois license examination with the second highest mark in the history of the state. Possessing a wide variety of natural gifts, and high scholastic and professional attainments, the door seemed open for him to realize an eminent position in the medical profession here in the homeland. But turning his back upon

*The son of Dr. and Mrs. Wm. H. Hockman, of the Moody Bible Institute.

all such prospects, young Hockman, accompanied by his bride (the former Winifred Thompson) set out for Ethiopia in the autumn of 1933, to serve as a missionary in connection with the United Presbyterian Board. Circumstances soon found him in charge of the American Hospital at Addis Ababa, where he lived and labored at a strenuous pace which few persons could follow. Gifted with a superb physique, a radiant personality, a rare surgical skill, and a consuming passion to make Christ known, he poured out his all in loving service to Ethiopian and foreigner alike. No operation was begun without a little prayer meeting in the operating room, and no patient got out of the hospital without having heard again and again the story of redeeming love. A typical instance is related by a passing visitor who saw a discharged patient paying his bill, with the remark, "I would gladly pay a hundred times that much for the precious knowledge I have received about the Way of eternal life."

The Clouds Gather

When the war clouds began to gather, Hockman started to prepare for eventualities by opening a training school for native Red Cross nurses, and providing a home-made Red Cross camp equipment for use somewhere down at the front. In the meanwhile he inoculated thousands of soldiers with anti-typhoid and other serums. As soon as hostilities opened he swiftly moved his organized unit down to the southern front, where for some time he was the only white man

permitted by the government. In response to his urgent appeal several other units from abroad were by and by allowed to enter the southern area, including a group of seventy doctors and nurses from Egypt. Having been appointed by the Emperor to the position of Red Cross supervisor for the Ogaden front, Hockman located the other units at the last outposts of civilization, and then took his own little company a hundred miles farther on, right into the area where the Italian planes were daily dropping fiery death. Again and again the air fleet rained destruction upon Daggah Bur, until everything was wiped out. But still the little Red Cross camp carried on, the lone surgeon sometimes operating for thirty-six hours without rest or sleep. His private letters are thrilling reading.

Spiritual Things First

The meager outfit at Daggah Bur contained not only Red Cross supplies, but a goodly stock of Gospels and scriptural tracts as well. In his letters home, the missionary doctor spoke not so much of his surgical feats—though many of them were brilliant—but of holding the hands of the suffering and the dying, and trying to tell them of a Saviour's redeeming love. In the midst of this extraordinary setting,

Robert Hockman had not the slightest thought of doing anything unusual or dramatic. He did not know that the newspapers of the world were displaying his picture or printing headlines about the "Red Cross Hero of Ethiopia," but with utter simplicity and abandonment of self-forgetfulness was doing just what the love of Christ constrains every true missionary to do.

The mystery of why such a well qualified ambassador of Christ should be "recalled" just when he was seemingly becoming most useful, cannot be fathomed now. But if the telling of the story results in the calling of other young lives to Ethiopia and other equally needy fields, then perhaps "Bob" Hockman will have accomplished more by his death than by his life.

THIS LITTLE PYGMY

Condensed from a charming article by

Rev. Irvin W. Underhill, appearing in the *Drum Call*, published by the West Africa Mission of the Presbyterian Church:

"It was quite interesting how I found Wolie. I had often heard that the great forests in the Batanga field were the habitat of many pygmy tribes. Due to their great timidity and to the fact that they are nomadic and quickly move from place to place, living only in temporary shacks, they have never been evangelized, and as a consequence are the most primitive of people—the real forgotten man.

"Then one day a friend brought a pygmy man to visit me. He was a jolly, little man, and we had quite a friendly talk. After relating the story of Jesus to my charming little guest, I told him that I was very anxious to visit his town. He promised me that if I ever came to his town his people would not run from me. Several days later with an evangelist for a

guide, we set out for the town of the pygmies. Our journey was through a deep, thick forest, and long before we reached the village my bare arms and knees were bleeding from the many cuts inflicted by the sharp grasses of the undergrowth through which we had to make our way.

"Upon reaching the town we found the people quite friendly, though the children ran from us in fear, screaming as only an African child can scream. How depressing the little village was, the naked people, the ulcer-covered bodies, the dumb expressions on their faces—a village that knew not Jesus.

"After distributing some cloths and dolls we held a little service and told them the glad news. We were greatly rejoiced when after prayers two of the pygmies professed to accept Christ. After much palaver they finally consented to give us two boys for our school, Wolie and Samvuga. I told the evangelist to bring them along in two days, for I knew that it would never do to bring two little naked pygmy boys to Batanga without first preparing the way for them. I feared the school boys would make all manner of fun of them, for all the tribes look down upon the pygmies.

"It was a great day at Batanga when the evangelist's boy brought our two little pygmies to school. First, they were taken for a bath, then to the dispensary to have their sores washed, their itch treated with ointment, and their little wooly heads deloused. From a missionary barrel I fished out a tiny pair of pants; they just fit Wolie. But no sooner had I put them on him than he began to scream, and tore them off. I noticed the faces of the little school boys standing around, they all wanted to laugh at little Wolie, but remembered the stern lecture I had given them the day before. It was all we could do to contain ourselves. We permitted Wolie to go naked for awhile, but it wasn't long before his big black eyes observed that all the other little boys wore clothes of some sort. So Wolie came back to me and said that he would wear a cloth.

"Just as he left my house feeling very strange with his little black body draped in the new white cloth, the school bell rang. The tiny lad had never heard such a sound before. He stood paralyzed with fear on the path. I could not contain myself any longer, and when I laughed the whole station joined in giving vent to pent up feelings of amusement.

"It didn't take Wolie very long, however, to get adjusted and to find out about things, for the very next day he came and asked for his pants, and two days later almost threw me into convulsions when he walked into my study and told me he wanted a hat and a ball!

"We covet your prayers to the end that these two little pygmy boys may grow into spiritual giants and be used by the Master for the conversion of their own tribe."

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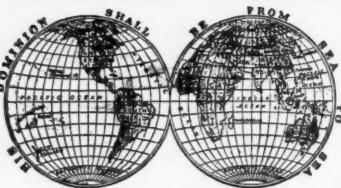
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One missionary wrote: "The most cruel, heart-piercing torture comes when a leper begs to be admitted and I have to refuse him. I feel like a criminal, and to know I am a representative of Christian people makes it worse."

YOU COULD TAKE THEM IN. YOU COULD BRING THEM INTO THE ARMS OF THAT SAVIOR WHO SAID, "IT WERE BETTER FOR HIM THAT A MILLSTONE WERE HANGED ABOUT HIS NECK, AND HE CAST INTO THE SEA, THAN THAT HE SHOULD OFEND ONE OF THESE LITTLE ONES."

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THE TRAIL OF THE REDS

Excerpts from a letter from Mr. R. V. Bazire, appearing in *China's Millions*:

"On Friday, July 5, Dr. Gray and I left Paoning (in the Province of Szechwan, West China) on a tour of part of the district vacated by the Reds only two months ago when they migrated to the west of the province. Not many miles from Paoning

Moody Bible Institute Monthly

we entered the district which the Reds had been occupying for many months, and on all sides desolation stared us in the face. There was not a village or farmstead that did not bear its scars. Fully half the arable land is now a wilderness.

"Our arrival at one village, Chienfuh-chang, was after the nature of a Roman triumph. As we drew near the sounds of a familiar hymn fell upon our ears. When we reached the church, which is just outside the village, there we found the Christian women—dozens of them—standing around the doorway. They had been filling in time by singing the songs of Zion. After making our bows and exchanging the Christian greeting, 'Peace,' we passed on to the head of the market street, where we were greeted by the Christian men, who escorted us to a tea shop for the inevitable cup of tea. Later we all went to the church for a brief service of welcome.

"After a rest we inspected the property. Doors, windows, and furniture were all gone. Each Sunday every available bench is borrowed from the village homes and carried to the church for use during the service. That evening we discussed the re-opening of the boys' school. The pastor's face took on a tense look as he said, 'Those Reds got our schoolmaster. He was a Christian of many years standing. They tied him up and got lengths of wire and heated them red hot—he broke off and there was a moment's silence as he regained his composure. Then he proceeded in a quieter tone, 'The school building is all right; now we must look around for another schoolmaster.'

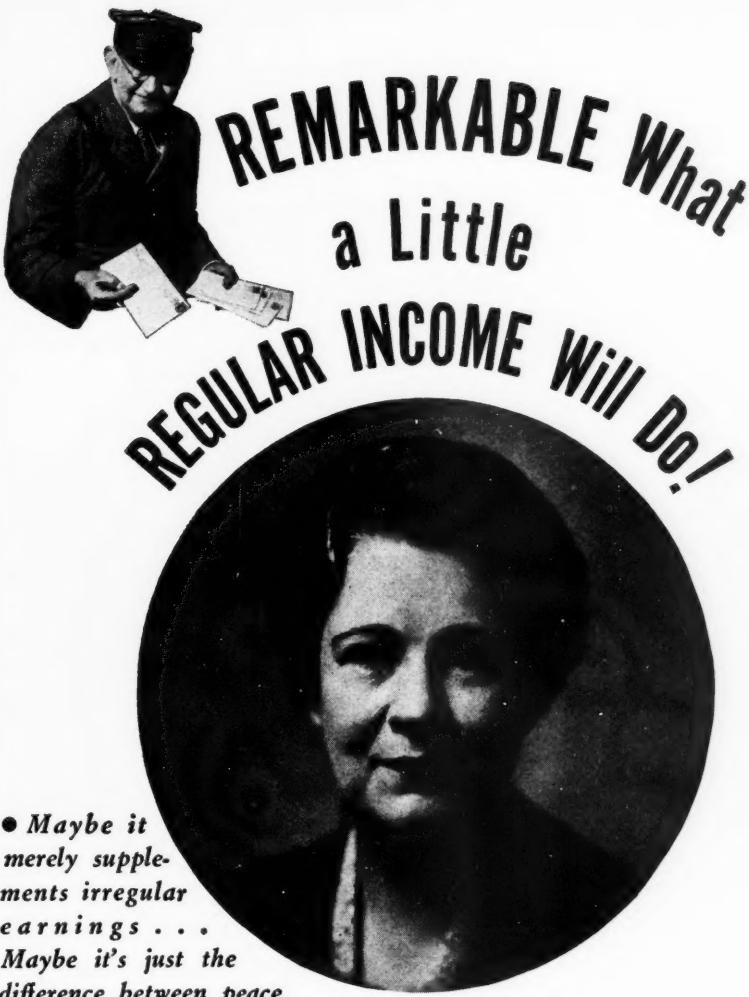
"The discussion of repairs evoked a chuckle from the pastor. 'The Reds,' said he, 'were holding a propaganda meeting in the church, and after preliminary cups of tea had been drunk, the cups were piled upon the communion table, and the orator entered the pulpit. Above the communion table there was a huge board bearing the words, "Glory be to God." And God saw to it that glory was given Him, for the board came crashing down on the teacups, smashing the lot, and the audience rose and bolted out of the building!'

"On Tuesday we went to Tangchimpa, which was only ten miles away. Here, three miles away from the nearest village, and standing in the midst of farm lands, there is another country church, high up on a mountain side and set around with shady trees. This property is practically undamaged, and the church life is in full swing again under local leadership. Fourteen partook of the Lord's Supper."

ON THE MONGOLIAN TRAILS

A portion of a letter from Rev. T. J. Bach, general director of the Scandinavian Alliance Mission, who is now on a tour of their fields in China, Mongolia and Japan:

"Pailingmiao, our new mission center in Mongolia, was our first destination in that land. Mr. George Soderbom, who had accompanied Dr. Sven Hedin on his expedition, had very kindly offered us the use of his old open Ford car. We were indeed thankful for that. There are really no roads in Mongolia, and one must just follow the camel paths or the oxcart trails. At places there may be very deep ruts, so the bottom of the car cannot clear them, at other places



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Departed April 22, 1881

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“It is not the will of your Father which is in heaven that one of these little ones should perish”

A GREATER though invisible monument to Stephen Paxson's labors, was erected in the lives of those who studied God's Word and were led to Jesus Christ in the 1,314 Sunday schools which he organized with over 83,000 scholars. Traveling more than 100,000 miles on horseback, it is said that his horse "Robert Raikes," would never pass a child on the road, or a house, without stopping, sure that his master wished to speak to the child, or tell of his work at the home.

MEN of the same spiritual fiber and with the same impelling vision are still taking the Bible and Christian training to thousands of rural communities and isolated homes in this land. Without your assistance their ministry must be greatly curtailed. Why not start this New Year with a sacrificial gift to this work in behalf of Christ's little ones? Just send it to any missionary, to a District Office, or

Address—

The Department of Missions
THE AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street, Philadelphia, Pa.

there may be many tracks, and it is a question of deciding which one to follow. At times we made our way along a river bed, picking out the driest parts. The great problem for our very efficient driver, Stuart Gunzel, was to find a way between the stones.

“One day about three o'clock in the afternoon we discovered that we had struck a stone which had made a hole in the oil pan, and nearly all the oil had run out. We were out in the wilderness, twenty-five miles from the nearest town, and for some time it seemed that we would not be able to continue. But we stuffed a piece of cloth in the hole, and fastened a board underneath the cloth by some wires around the engine, thus effecting temporary repairs. And we were glad for an extra gallon of oil which we had with us.

“There are no gasoline stations in Mongolia. Brother Gunzel had sent gasoline ahead of us by camel-back. But one day we used a little more gas than had been expected. Just as the sun was throwing its last rays upon our path our faithful little engine indicated that the tank was empty. And we still had about four miles to go! At first we considered walking the eight miles back and forth to get some gasoline. But that plan was exchanged for a better one, though not quite so easy. We decided to turn our little Ford into a 'push-mobile.' Sister Margaret Leir was at the wheel, and Eckblad, Gunzel and the writer united our pushing efforts. We thanked and praised the Lord every time there was less sand and a little slope downward. We are sure that the Lord received more thanks and praise in that way than would have been the case had our tank been full of gasoline. A little after ten o'clock in the evening we arrived at the three little Mongol tents which constitute the beginning of our missionary work in Pailingmiao, and here our esteemed fellow missionary, Stuart Gunzel, has made his home for the past few months. How thankful we were for a safe arrival. And thanks to you friends at home who follow us with your prayers.”

THE STUDENT VOLUNTEER MOVEMENT

(Continued from page 303)

and no surprise that countless lovers of the Lord and His truth are refusing longer to support boards that tolerate or encourage such appalling departure from "the faith once delivered." "If any man preach any other gospel . . . let him be accursed." And as we mused, our pencil almost unconsciously wrote "Ichabod."

“The Moody graduates in soul winning have a lead of thirteen per cent or over as against eight per cent of all other groups combined. We are very proud of this record. Some of our men, graduates of the Institute, are suffering very much in the midst of this present controversy in denominational life. We covet a place in the prayers of your great student body.” From a Minister in a Midwestern city.

See Evangelistic Sermon Contest on page 305.

Moody Bible Institute Monthly

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the *MONTHLY* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

SATAN'S MASTERPIECE

Since Modernism became a distinct religious cult and a dominant factor in education in America, it has by its deceptions seduced and won most of our great universities and has transformed them from the historic ideals of their early Christian history, into essentially pagan "religious" institutions.

This modernistic cult, now permeating our educational system, writing most of our textbooks, saturating our literature, and insinuating itself into the movements of some of the larger religious denominations, is under the cloak and pretense of Christianity, moving steadily onward with its alluring deceptions and frauds. It is Satan's masterpiece of this age.

Behind the fabrication of the social gospel proclaimed by the cult, its chief and only "gospel" message, there is an almost silent battle going on between two ideals of social service. This conflict grows out of the cult's teaching of sociology, which is an echo from the old paganistic hypothesis of biological evolution. The other is sociology as taught in our Christian schools that remain loyal to the fundamental teachings of the Word of God.

This conflict is upon us. We can never go on in peace with this battle on concerning the fundamental relationship of the cause of Christ to this present world-order, and the consequent obligations of the churches to the realm of Caesar. The usually unthinking masses among us must wake up if we are to settle without apostasy this question that is forcing itself upon them.—Dr. Alexander, in *Western Recorder*.

WHY A CHURCH-WIDE MOVEMENT FOR TEACHER TRAINING?

Some one will probably ask, What is the idea of such a movement at this time? Have we not had teacher training classes for years?

It is true, there have been teacher training classes in many places. Some have been systematic and thorough in their work. In other cases the work has been haphazard and ineffective. In many congregations no serious effort has been made to give the teachers in the Sunday Schools systematic training.

That there is real need throughout the Church for more effective teacher training

THE BIBLE INSTITUTE MOVEMENT



In the past fifty years, as the place of the Bible in our educational institutions has relatively decreased in importance, the Bible institutes have increased in number and strength.

is evident not only from more or less official reports that come to this office, but even more from the demand that comes from Sunday School teachers all over the Church. Teachers in our Sunday School are constantly lamenting the fact that they are so poorly prepared for their task.

The starting of a church-wide movement for systematic teacher training will focus the attention of our whole Church upon the importance of good Sunday Schools and the general need of careful and thorough instruction of the children.

It is of little avail to deplore the moral and spiritual conditions in our country today, unless we do something effective to change them. But change for the better in the moral and spiritual conditions of a country are not changed over night or in a few months. It takes a generation to change these deeper things in life.

By carefully instructing and training the

children of this generation in the knowledge of the law of God, in appreciation of the gospel message of salvation, and in the fine art of Christian living and of Christian service, can we as a Church make a real contribution to the improvement of the moral and spiritual condition in our country.

This is surely worth working for. But to work effectively in this undertaking we must have an ample supply of teachers who are capable and skilled as well as consecrated and devoted.—*Lutheran Herald*.

WHO'S WHO IN HEAVEN?

The president of the Federation of Protestant Churches of Los Angeles declares that modernists, infidels, unitarians, and atheists are in his heaven. Voltaire, Paine, and Ingersoll have swept through the pearly gates without having been washed in the blood of Christ and are enjoying bliss, according to this religious leader. God says that "without shedding of blood is no remission" (Heb. 9:22); that "Christ died for our sins" (I Cor. 15:3); that those who are in heaven have "washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14); and that they are singing praises to Him, saying: "Thou wast slain, and hast redeemed us to God by thy blood" (Rev. 5:9). Modernists, infidels, unitarians, and atheists would not feel at home in that heavenly choir, the declaration of this Los Angeles church leader to the contrary notwithstanding.

God says that "the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Heaven is a prepared place for prepared people, and only those who have been made partakers of the divine nature through the experience of the new birth will be there. It is only the one who beholds the Lamb of God and accepts Him as Saviour that will be able to sing redemption's song in glory.

We urge every reader to see to it that he is not building on a foundation of philosophical or religious sand, but on the solid rock of Christ Jesus. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). —*The King's Business*.

How to Speak and Write MASTERLY ENGLISH

Sherwin Cody's remarkable invention has enabled more than 90,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.

THOUSANDS of persons make little mistakes in their everyday English and don't know it. As a result of thousands of tests, Sherwin Cody found that the average person is only 61% efficient in the vital points of English. In a five-minute conversation or in an average one-page letter, from five to fifty errors will appear. It is surprising how many experienced stenographers fail in spelling such common words as "business," "abbreviate," etc. It is astonishing how many business men say "between you and I" instead of "between you and me" and use "who" for "whom," and mispronounce the simplest words. Few know whether to use one or two "c's" or "m's" or "r's," whether to spell words with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear.



SHERWIN CODY

A Remarkable Invention

Mr. Cody has specialized in English for the past twenty years. But instead of going along in the old way he has applied scientific principles to teaching the correct use of our language. He made tens of thousands of tests of his various devices before inventing his present method. In all his tests he found that the trouble with old methods is that points learned do not stick in the mind. In school you were asked to remember rules, and if you forgot the rules you never could tell what was right and what was wrong. For years Mr. Cody has studied the problem of creating instinctive habits of using good English. As a result of his experience he evolved his wonderful new

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A patent was granted to Mr. Cody on his unique device, and now he offers it at your disposal. This invention is simple, fascinating, time-saving, and incomparably efficient. You do the lesson given on any page, then you see exactly how Mr. Cody himself would correct it. You mark your errors and check them in the first blank column. Next week you try that place again, on the second unmarked sheet, correct your errors, and check them in the second blank column. See how far you have learned and what you have failed to remember, until you have reached the 100% point in spelling, punctuation, grammar, and expression.

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A remarkable advantage of Mr. Cody's course is the speed with which these habit-forming practice drills can be carried out. You can write the answers to fifty questions in 15 minutes and correct your work in five minutes more. You waste no time in going over the things you already know. Your efforts are automatically concentrated on the mistakes you are in the habit of making, and, through constantly being shown the right way, you soon acquire the correct habit, place of the new good habit. There are no rules to memorize. There is no tedious copying. There is no heart-breaking drudgery.

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A WARRIOR'S BIBLE

All the world knows the name of the late General Von Hindenburg, field marshal of Germany's fighting forces during the Great War, and later president of the German Republic. He was Germany's "grand old man" and was beloved by the entire nation. A little over a year ago he died, and recently we came across the following account of his last evening, told by Professor Sauerbruch, the well-known German doctor who attended the president in his last illness. He writes:

It was Wednesday, August 1; I was in the field marshal's bedroom. He was in bed and was happy to have me with him, even though he did not actually need me. For long he remained silent, as was his wont, and in order not to disturb him I sat at the window looking out at the garden where twilight drew on. Suddenly the marshal called out: "Sauerbruch, are you still there?" I seated myself beside him and asked if he were in pain. Gazing searchingly into my face he replied: "Sauerbruch, you have always told me the truth, and you will do so now. Is friend Hein (a German euphemism for death) already waiting in the palace?" It was difficult for me to answer. I took his hand in mine, saying, "No, Field Marshal, but he is walking round the house." Hindenburg was silent, then after a while said, "Thank you, Sauerbruch, and now I must talk with my Master above"—and as he spoke he pointed upwards. I rose quietly to leave the room, but Hindenburg said: "No, Sauerbruch, you can stay; I shall read a little in the Bible now." I was about to draw back the window curtains so as to give him more light, when he called out, "You can leave them as they are, Sauerbruch; what I want to read I have known for long by heart." The old gentleman then took up his New Testament, which always lay on the table beside his bed, turned the leaves and read in a quiet whisper for quite a quarter of an hour. Then laying down the book he called me to the bed and said: "Now, Sauerbruch, you can tell friend Hein that he may come into the room." The next morning the field marshal lay dead.—*The Evangelical Christian*.

WHO READS THE PAPERS?

Recent statistics throw a significant light upon the effect of dictatorships upon a nation's reading. From 1927 to 1934 the volume of newsprint consumed in Britain increased from 844,000 to 1,291,000 tons; that in France, from 235,000 to 400,000 tons; and in most other free countries proportionately. The per capita consumption, which indicates the extent to which the newspapers in the various countries are read, shows Britain in the lead, with the United States second, Australia and New Zealand third, Argentina fourth, Holland fifth, France sixth, and Scandinavia seventh. The three nations at the bottom of the list are Germany, with 11.6 pounds per capita, against Britain's 57.5; Italy with 3.6, and Russia with 2.4. The countries where dictators rule are deprived of their newspapers, since the only papers allowed to exist are those that will stand for dictatorship—of themselves and their news and editorials. And any paper that does that is not worth reading. The lesson is too obvious to require pointing.—*Montreal Star*.

"IS THE CHURCH PAPER BOUND TO PASS AWAY?"

Under this caption Dr. Albert C. Diefenbach writes in the *Boston Evening Transcript*:

"With sincere regard for the church paper, it does seem that the daily paper is superseding the so-called religious journal because it is a better, quicker medium of news, and in its comprehensive and impartial attitude fits in with the times and with true religion which would unite all people of all faiths in one righteous, generous and benevolent world community."

We are pleased to note that the daily press is paying more and more attention to religious news and the interests of the Church. We believe that church papers of

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the liberal and modernistic type will find everything necessary in the daily press and have no special reason for their existence, but the truly and really Christian church paper serves a special purpose, and that is to represent Christianity as again Judaism, sectarianism, Modernism, and atheism, and to stem the trend in church circles to secularize the Church. The first duty of the church papers is to preach the gospel of salvation which Jesus Christ commissioned His disciples to preach to all nations. The gospel is the doctrine, a revelation from God, distinct and specific, unknown to all who have not found this precious truth in the Word of God. This should be the first and main objective of the church paper, besides working for the social and moral welfare of the nation. Let the modernist church paper pass away, but there is an imperative demand for the real Christian message of the church paper—*Lutheran Herald*.

ATHEISM AMONG CHILDREN

"With all our great success in our propaganda against religious thought," says a writer in the Russian paper, *Anti-religioznic*, "and to bring our country into a condition of atheism, religion still holds many millions of our workers, especially in the villages, and a great number of our children are still under the influence of religious ideals. . . . I visited 129 preparatory schools in the Saratov and Moscow districts and cross-examined the children. The results of this inquiry were that our seven to eight-year-old children are completely free from the superstition connected with the consciousness of a God. . . . Great check must be placed on the homes and the parents to see that no religious education be brought into play."—*World Dominion*.

CRIME NEWS

The press is full of news of horrible crimes. Gangdom has broken out afresh, killing each other in order that the output may be restricted. On all sides come appeals for stronger restraints, better law enforcement, and more preventive measures against crime. Thirty or more states have declared war on criminals, and an interstate crime commission has been created to carry out plans for combating fleeing criminals. Laymen's groups are growing concerned over the alarming increase of youthful criminals. The Church is called upon to take a deeper interest in religious education as a preventive of crime. The International Y. M. C. A. included war and crime prevention in its goals for the year. These are indications of the seriousness of our crime crisis. We hear that repeal has crowded the gangster world with bootleggers who want a part of the easy money. The situation calls for united resistance. Youth must not be permitted to drift into crime.—*Christian Observer*.

HOW MANY CHRISTIANS?

According to an investigation made by *Living Church*, it is estimated there are about 692,400,000 Christians in the world, of whom 522,596,000, or about five-sevenths, belong to the various Catholic bodies, and 169,802,000, or about two-sevenths, to the more than 200 Protestant denominations.

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INTRODUCTORY BIBLE COURSE

One pamphlet, 18 lessons

"The study of God's Word through the Introductory Bible Course has been unto me 'the joy and rejoicing of my heart,' and the Author of the Bible has become sweeter, nearer, and more precious to me than ever. This course has kindled the desire for a deeper study of His Word. I am very grateful for the personal touch which you have given to this study."—W.W., Alta., Canada.

GREAT EPOCHS OF SACRED HISTORY COURSE

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"A QUAIN IDEA"

"I have come," he said, "to ask about your children." "Are you a census man?" "Yes," he answered slowly, "I am—a census man. I want to know if your children are being brought up as children should be brought up." She was surprised. The interview continues, in *The Christian*: "Yes, of course they are! I'm giving them an exceptionally fine bringing up. I've had their tonsils out and their teeth straightened. They have spinach and orange juice. On Mondays they go to Scout meetings, on Tuesdays they have music lessons, on Wednesdays dancing school, on Thursdays elocution, on Fridays a class in music appreciation. Usually on Saturdays they have their hair cut and go to the movies. When it's convenient, I take them to Sunday School. They have everything that the other children in the neighborhood have." The census man smiled a rather sad smile. "I came to ask," he said gently, "if you do anything at all for their souls." "For their souls! Dear me, what a quaint idea!" She laughed. "You'll have to excuse me, the telephone is ringing."—*Missionæren*.

RESOLUTION OF HEBREW CHRISTIAN ALLIANCE

It is with profound sorrow that we record the passing of Dr. J. M. Gray, long President of the Moody Bible Institute, and for less than a year, President Emeritus.

Hebrew Christians have lost in this princely soul one of their honest friends. He loved us with a love not human, but inspired of heaven. He bore patiently the difficult character of young converts in the formative period of their life, when students at the Institute. If he sometimes rebuked us, it was the righteous smiting us, and it was a healing oil upon our heads. He believed in the existence and in the work of the Hebrew Christian Alliance, and was one of our regular contributors. His name and influence were ever at our disposal. He had a burning zeal for the evangelization of Israel, and for the bringing forth in spiritual beauty and glory of the remnant according to the election of grace. And now he is gone, and we shall see his face and hear his voice no more! But the inspiration of his memory will be a benediction to us in days to come.—*Hebrew Christian Alliance Quarterly*.

FOLLOWING FAITH

The more closely we follow Jesus, the more our faith in Him will grow. Those who follow most closely in His footsteps, have most faith. When Peter began to follow Christ afar off, his faith failed rapidly. The more denial of self, of true cross-bearing and humility there is in our lives, the more our faith will grow.—R. A. Torrey.

Let us encourage ourselves in the Lord and encourage each other; then we shall have good success.—D. L. Moody.

Moody Bible Institute Monthly

Truth Illuminated

William Norton

THE WARNING OF ENVIRONMENT

A woman once asked a minister whether a person might not be fond of dress and ornaments without being proud. "Madam," said he, "when you see the fox's tail peeping out of the hole, you may be sure the fox is within."—*Clerical Library*.

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DANIEL'S BACKBONE

Recently a speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to verse three in chapter six, which reads "... because an excellent spirit was in him" but by mistake the boy rendered it "... because an excellent spine was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real "backbone"—strong, courageous.—*New Century Leader*.

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INFLUENCE

Once in the Bureau of Standards in Washington, a tiny tube containing less than two-thousandths of an ounce of radium was accidentally dropped on a hardwood floor and broken. With a camel's hair brush they swept up the radium. Then they washed the floor to get the rest of it. But enough remained to render another washing necessary, this time with acidulated water, and still another with soda water, and a fourth time with hydrant water. Each yielded about four hundred dollars worth of radium. Finally a carpenter came and scraped the floor. Three years later the shavings were burned, and the ashes found to be strong in radium. *It is almost impossible to get rid of human influence for good or bad exerted.*—Forward.

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DISCERNING THE ESSENTIAL

A young woman whose life was full of lofty ambitions, found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter.

One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but what they carry."

So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing.—*The Silver Cross*.

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject. They have a useful ministry. —D. L. Moody.

A COLORED PREACHER'S SERMON

In preaching on the text, "Adam, where art thou?" a negro preacher said: "I make three divisions to this text. First, in the first place, every man got to be somewhere. Secondly: Some men is whar dey ought not to be. Third, dey dat is whar they ought not to be, is gwine to find demselfs whar dey don't want to be."

The man who walks in the counsel of the ungodly is where he ought not to be. And he is destined to find himself where he doesn't want to be.—Robert Greene Lee.

REMEMBER THE FATHERHOOD OF GOD

A visitor at a school for the deaf and dumb was writing questions on the blackboard for the children. By and by he wrote this sentence: "Why has God made me to hear and speak, and made you deaf and dumb?" The awful sentence fell upon the little ones like a fierce blow in the face. They sat palsied before that dreadful "why." And then a little girl arose. Her lip was trembling. Her eyes were swimming with tears. Straight to the board she walked and, picking up the crayon, wrote with firm hand these precious words: "Even so, Father, for so it seemed good in thy sight!"—James H. McConkey.

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SIN, THOUGH INVISIBLE, OBSTRUCTS

A woman took her watch to the watchmaker and had it repaired. Only two days later she was back again. "My watch has stopped," she told the watchmaker. "What is the matter with it?" When he opened the case and looked in with his little magnifying glass he discovered the trouble. Between two of the little cog wheels there was a tiny eyelash, which had stopped the watch.

In our lives there is something wrong. But through the magnifying glass of His Word, God shows us that there is sin there, which has done great damage. We could not remove a sin no bigger than an eyelash! But God removes it, through the death of His Son, our Lord Jesus Christ, and then we find that our lives are no longer hindered and useless.—*Revelation*.

A STRANGE DRESS

A young missionary in China had adopted the native dress to get nearer the people. He had himself photographed in this garb and sent the picture home. His sister was shocked when she saw it, and said, "What a gulf this strange dress has made between my brother and me!"

A friend replied: "It may seem so, but *what a gulf was placed between God and his Son when our Lord put on our dress by assuming our flesh and blood! He did it for your sake.* Why should you object to your brother's dressing like a Chinaman to win the Chinese?"—*Sunday School Times*.

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"SENT BACK"

Four-year-old Barbara sometimes utters cryptic sayings. Resentful at the action of her nursery-school teacher she said to her mother, "Miss Jones is cruel to the children. She ought to be sent back to the shop." After the difficulty had been smoothed out, the teacher asked Barbara what she had meant by wanting her "sent back to the shop." Barbara answered, putting her tiny finger on what is necessary for those who have need for forgiveness of their sins, "I meant that you ought to go back to God who made you, and get fixed."—*New Century Leader*.

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TAKING THE BACK SEAT

"Two men looked through prison bars; One saw mud, the other saw stars!" This is well exemplified in the history of Lot and Abram (Gen. 13:10). Lot looked round with an eye to earthly advantage, and he got it, but—! His was a downward look. What a contrast to verse 14, with its wonderful "after that." Now God steps in; God, who had been quietly watching those two men, waiting to see what they would do; who saw the generous-hearted Abram giving up his rights, letting Lot choose the best for himself. *But we never lose by taking back seats!*—L. A. Snow.

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GRIEF OR REJOICING?

Visiting a great Christian hospital recently, I said to the beloved "pastor" of the institution, "How can you stand living constantly in such an atmosphere of suffering and tears and suspense? I believe it would drive me crazy." "No indeed," he replied, "I don't look at it that way. People do not come here to suffer, but to be relieved—not to die, but to get well. Our records show that about ninety-five per cent of all who come here for treatment are either cured or greatly helped. They were on the down-grade until they came here; their coming marks a blessed 'about face' from sickness to health and strength."

It was so that Nehemiah and Ezra felt about the penitent people. They had sinned—true; and their guilt lay heavy upon them, "for all the people wept when they heard the words of the law." But in turning unto Jehovah and His law, they had left their old sins behind them, and their faces, their hearts, were toward better living. *It was a day not for grief, but for rejoicing.*—H. L. Martin, in *Grace and Truth*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

THE FUTURE EARTH

O.C.R., Milton, W.Va.

Questions: (1) When the new earth is made, what will become of the old? (2) Where will the eternal heaven be? (3) Why shall the meek inherit the earth?

Answers: (1) It will pass away (Rev. 20:11; 21:1; II Pet. 3:12). (2) If you mean the place where God and His people dwell, see Revelation 21:2-6,22; 22:5 for the answer. (3) Because of their Christlike character. Our Lord Himself was meek and lowly (Matt. 11:29; II Cor. 10:1). All things belong to Christ, both by reason of creation and of redemption; and since the truly meek, who have the spirit of Christ, are identified with Christ, therefore all things belong to them (I Cor. 3:21, 22). When He reigns over the earth we shall reign with Him.

ACCOMPANYING SIGNS

A.R., Keweenaw, Ill.

Questions: (1) Will you kindly explain Mark 6:17, 18? (2) Is healing of the body through the laying on of hands to be expected today?

Answers: Accepting this passage as genuine we may add that this prophecy was fulfilled in the apostolic age. The same signs are also said to have occurred upon mission fields in our day, whenever God has deemed it necessary to corroborate the testimony of His servants. God is able to work physical miracles at any time, but the greatest of all miracles are the spiritual miracles of completely changed characters and lives. Miracles in themselves have no converting power, but are chiefly valuable as confirmatory of the truth as it is in Jesus. (2) The laying on of hands possesses no power in itself to heal the body. God is able to heal either with or without the use of means. Sometimes healing has accompanied the laying on of hands, but sometimes not.

ORIGIN OF THE ROMAN CHURCH

G.E.B., Massena, N.Y.

Questions: (1) Kindly give me some information about the origin of the Roman Catholic Church. (2) Name of the first pope and when he was appointed. (3) When did the worship of the Virgin Mary begin? (4) When were the apocryphal books added to the Roman Catholic Bible?

Answers: (1) The Church in Rome was founded no doubt in apostolic times, because there was a church there to which

the apostle Paul addressed his epistle some time prior to his visit to Rome; and since he was the apostle to the Gentiles we may be certain that he was the first and perhaps the only apostle to visit that city. The Roman Catholic Church as a hierarchy was a gradual development. Claims were made for the supremacy of the Roman Catholic Church as early as the fifth century by Leo the Great. Pope Gregory the Great, who began ruling in A.D. 590, did more than any preceding Roman bishop to establish the claims of the papacy, but not until Innocent III were both the political and ecclesiastical claims fully realized, and then only for a short time. (2) Appointed by whom? So far as we know the office of the pope is an elective office. The name of the first bishop of the Church in Rome is in doubt, but dates from early in the second century. (3) As early as the fourth or fifth century. (4) At the Council of Trent just before the middle of the sixteenth century.

MODERNISM

M.C.F., Beaver Dam, Wis.

Questions: Will you please explain just what Modernism is?

Answer: Modernism exists in various forms and degrees. In general, we may say it is the opposite of evangelicism. Modernism undermines the Word of God by denying its full inspiration and treating it as mere religious literature, not inerrant, and hence not wholly trustworthy as a historical record or in its teachings. According to it, the Bible is merely a collection of the highest religious experiences of the race, and culminating in Jesus Christ. By imitating His example we too may become Godlike. Modernism questions or denies all of the fundamentals of Christianity, such as the virgin birth, the deity of Christ, His atonement for sin by dying in our stead, His bodily resurrection, and His personal coming again to this earth in the same body in which He left it.

RECEIVING THE HOLY SPIRIT

W.J.M., Sparta, Wis.

Questions: (1) I have been saved for a good many years, and know I have been born again, yearn for lost souls, but how do I know that I ever received the Holy Spirit? (2) In order to have this assurance is it necessary for me to speak in tongues or to prophesy?

Answers: (1) If you have been saved through faith and by being born again, you may be certain that you have received the Holy Spirit (Eph. 1:13, 14; II Thess. 2:13; 4:8; I Cor. 6:19). When a person truly accepts Jesus Christ as his personal Saviour he is regenerated by the Holy Spirit, who at that moment takes up His abode in the human body and carries on His work there

until the work of sanctification is completed. In addition to this work of salvation and sanctification, the Holy Spirit imparts special gifts to believers as He wills (I Cor. 12:4-11). Not every one is expected to speak in tongues or to prophesy. Do not confuse the baptism of the Holy Spirit with the gifts of the Spirit, or with the filling of the Holy Spirit. All Christians are baptized into the mystical body of Christ which is His Church, the moment they believe (I Cor. 12:12-14). This fact of personal experience can never be repeated, whether at the time one is conscious of it or not; but there may be and should be repeated fillings of the Holy Spirit (Eph. 5:18).

GOD'S PERMISSIVE WILL

I.E., Chicago, Ill.

Question: My daughter was killed in an automobile accident, the fault of the driver. She loved her Bible and was an active Christian worker. What I would like to know is whether it was God's will for her to die, or whether this could have been prevented had I not permitted her to go riding?

Answers: Such questions and speculations do little good. When accidents or catastrophes occur, for which we are not personally responsible, and which we cannot now help, the best thing to do, if we are Christians, is to trust God and leave the matter with Him, remembering that God rules over all. Sometimes God actively brings to pass certain things in our lives which we can neither explain or understand, while at other times He simply permits them to come to pass. He might have prevented them, but He did not. Hence we must simply trust His love and wisdom. We would like to keep our loved ones always with us, but as in the case of your daughter, we must believe that they are better off to be with Him (Phil. 1:21-23).

CONCORDANT ERRORS

T.S.H., Minneapolis, Minn.

Question: Do you know of any book or pamphlet devoted wholly to exposing the false teachings of the Concordant people? I am enclosing two tracts which set forth some of their teachings.

K.W.S., Worthington, Minn.

Question: My attention has been called to the Concordant Bible; also to a small book which makes great claims. I feel there is something wrong here. What is it?

Answers: We know of no such book or pamphlet, but the tracts published by them and which you sent clearly reveal false teachings, such as ultimate universal salvation, because God "wills salvation for all." Another statement is that God "purposed that sin should come between you and Him," which would make God, and not man, responsible for sin, whereas God simply permitted sin to enter into the world. Following along this same line is the false teaching that "there is sin in order that there might be a Saviour," instead of there is a Saviour because of sin. Future punishment for impenitent sinners is said to be only "temporary," "remedial," and "corrective." In due time we shall be "conciliated" to God. That is, we may save

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ourselves by paying the penalty for our sins, whereas the Bible plainly teaches that the eternal penalty for our sins was borne by Jesus Christ, who died in our stead. But according to Concordant teaching, the sinner is thus instructed: "Do not worry about your sins. The worse they are, the more glory it will bring to Him." Shall we then devote our lives to sinning in order to bring more glory to God?

THE PERSON OF CHRIST

D.M., El Paso, Tex.

Questions: (1) How do you explain John 1:14? Please harmonize with Romans 1:3 and Matthew 1:1. (2) How could God generate an already existing being into the virgin? (3) If God is immutable as to nature, and Jesus was God, how could He become mutable? (4) Was Jesus a spiritual nature in His pre-existent state? If so, please explain I Corinthians 15:46.

Answers: (1) The Revised Version reads, "And the Word became flesh." The eternal Word (vv. 1, 2), who was the eternal Son, voluntarily assumed and permanently united to Himself human nature and form, and manifested to men "the glory as of the only begotten of the Father." The two other passages which you mention have reference solely to the human genealogy of Jesus as Son of Man. (2) The mystery of the virgin birth we do not attempt to explain, but the fact is positive and not to be disproved (Matt. 1:18-25; Luke 1:31-35). The Word did not cease to be God, but through Mary became also man, so that we have in Christ Jesus the God-man. (3) The second person of the Trinity did not become mutable. His deity remained unchanged (John 4:24). I Corinthians 15:46 does not refer to Christ, but to human beings. We obtain our natural natures through descent from Adam, but through Christ we become spiritual (v. 45, R.V.).

SOCIALISM AND COMMUNISM

L.A.B., Mount Morris, Ill.

Question: What is the difference between socialism and communism?

Answer: We do not claim to be an authority upon these subjects. While both are alike opposed to capitalism and believe in the people controlling everything, such as industries and the government itself, socialism believes in attaining its ends by lawful means, while communism believes in revolutionary methods and the use of force. Socialism is recognized by many as a religious as well as a political organization, while communism is antireligious, antichristian, and openly atheistic.

SUPPERS AND TITHES

L.D.N., Chesterton, Ind.

Questions: (1) Are church suppers not to be given in the church? Is it wrong to support them in any way? (2) Is tithing for this age of grace, or was it restricted to the age of law?

Answers: We never have condemned suppers in the church which had either social or spiritual ends in view. What we have criticized has been the commercialization of them. (2) Tithing never was restricted to the period of law, or con-

fined wholly to the Jews. Abraham and Jacob also practiced tithing. We believe the principle is a good one even for today, although we are not under law. Systematic giving certainly is proper for the Christian as well as spiritually helpful, and every Christian who has any income would do well to give at least one-tenth to the Lord.

THE LAW OF RECURRENCE ILLUSTRATED

M.W., Ellsworth, Ill.

Questions: (1) Are there two accounts of creation in Genesis 1 and 2? (2) How do you harmonize Genesis 6:19 with 7:2, 3? (3) How explain the two namings of Jacob in Genesis 32:27-30 and 35:10, 15?

Answers: (1) A number of passages in the Bible which upon the surface may appear to be a duplication and even contradictory, are explained by the simple law of recurrence, whereby a first statement is later enlarged upon by additional details. The passages in question illustrate this well known law. Genesis 2:4ff is not a second account of the creation, for it would reverse the natural order of creation as stated in chapter one. What we have in chapter two is simply additional facts concerning the creation of Adam, his relation to God, and his placement in the Garden in Eden, together with his occupation, responsibility, and companion. The second record simply supplements the first and there are no contradictions. (2) In Genesis 6:19 we are informed that Noah was first commanded

to take into the ark animals of every kind by pairs, but in Genesis 7:6 he is further instructed to take seven pairs of all the clean animals instead of only one pair. The second instructions were simply additional. They occasioned no discrepancy or confusion in the mind of Noah, but only in the brilliant minds of the modernists. (3) As to the two namings of Jacob, the occasions and the settings are different. The second passage portrays a second appearance of God to Jacob, at which time there was not a renaming of Jacob, but simply a confirmation of the name already given.

What we need is to have the power of God in our midst.—D. L. Moody.

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International Uniform Sunday School Lessons

P. B. Fitzwater

February 9
Jesus Insists on Righteousness
Luke 6:27-46

Golden Text: And why call ye me Lord, Lord, and do not the things which I say?—Luke 6:46.

In verses 20-26 Jesus sets forth the inner spiritual condition of those who are members of His kingdom. In the lesson text for today He sets forth the principles governing the life of His followers.

I. Love Your Enemies (v. 29).

Love here is not mere natural affection. Love is not sentiment, but is the sincere desire for the welfare of another and the willingness to do all in one's power to accomplish that which is good for the individual. To love friends is easy, but to love enemies is only possible to those who have been born again and have been made partakers of the divine nature.

II. Do Good to Them Which Hate You (v. 27).

Love is positive in its nature. The disciple of Christ will not merely refrain from doing injury to the one who hates him, but will be concerned with and engaged in doing good to him. True love acts according to its own essential nature. It can only act in harmony with its own law.

III. Bless Them That Curse You (v. 28).

To bless means to speak well of, to invoke a blessing upon. Injury by words is hard to let go unchallenged. The disciple of Christ will express the spirit of his Lord and will, therefore, return blessings for cursings.

IV. Pray for Them Which Despise-fully Use You (v. 28).

It is obligatory upon the Christian to pray for those who heap abuses upon him. The best commentary on this is Christ's own example. "Father, forgive them; for they know not what they do" (Luke 23:34). When Christ was reviled He reviled not again; "when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). Since we enjoy the special care of God, let us leave those who abuse us in God's hands.

V. Patiently Endure Wrong and Injury (v. 29).

The Christian is not to bristle in defense of his rights, but rather to suffer insult, injury, and even loss. This expresses the law which governs the individual's action, and should not be pressed so far that evil doers go unchecked. Rightly constituted government has been ordained of God for the protection of the innocent and punishment of evil doers (Rom. 13:1-8).

VI. Give to Every Man That Asketh of Thee (v. 30).

This text does not authorize promiscuous giving, neither does it mean that any request made by the idle, greedy and selfish should be granted. There is a giving which injures the one to whom the gift is made. It would not be proper to give a man money to buy whiskey. The principle enjoined is to give the thing needed to the one asking. The supreme need of every able-bodied person is to be given a way to earn his living.

VII. Do to Others as You Wish Others to Do to You (vv. 31-35).

This is called the Golden Rule. It is the sum total of Christian duty as it pertains to human inter-relations. If this rule were lived up to, the problem of capital and labor would be solved and war would be put to an end; international relations would be peacefully adjusted, and all profiteering in business would end. This is the supreme and unfailing test of all that calls itself Christian. Practicing this precept proves the reality of being God's children.

VIII. Be Merciful (v. 36).

This means to be filled with pity and compassion; to enter into sympathy with every need of others. Our supreme example is the heavenly Father.

IX. Censurous Judgments Condemned (v. 37).

This means that the evil or false in others should not be sought out. We should not sit in critical judgment upon the action of others. This does not, however, prohibit the estimation of others by their deeds.

X. Compensations of Right Living (v. 38).

The one who gives freely of money, loves sincerely, makes the Golden Rule the standard of his life, shows mercy and kindness to others, and refrains from impuning the motives of others, will be fully rewarded. God will see to it that there be no loss.

XI. Danger of Following False Teachers (v. 39).

The one who does not know God and the way to heaven will lead others into ruin. Only such as know God should be followed.

XII. Those Who Reprove Others Should Live Blameless Lives (vv. 41, 42).

Evil doing should be removed from our lives before bringing others to account.

XIII. The Sin of Profession without Fruitbearing (vv. 43-46).

The one who is in fellowship with God will practice the principles which reveal God's nature.

February 16
Jesus' Reply to John the Baptist's Question

Luke 7:19-28

Golden Text: I believe; help thou mine unbelief.—Mark 9:24.

The title, "Jesus Helps a Doubter," given by the Lesson Committee, is not a good one. John was not a doubter, though somewhat perplexed. Jesus specifically defends him against such a charge (see Matt. 11:7-11 as well as the present text). It is to be hoped that no teacher will perpetuate this error. John was a great man. In announcing his birth the angel said, "He shall be great in the sight of the Lord." He was not only great in the Lord's sight, but was great when measured by the standards of men. In teaching this lesson a survey should be made of John's life and work.

I. John's Birth and Ministry Foretold (Isa. 40:3; cf. Matt. 3:3).

He was thought about and his work planned long before he was born. He came as God's messenger. His life also was a plan of God. He was said to be a man sent from God (John 1:6). There is a sense in which every life is planned, everyone is sent of God.

II. John's Character.

1. Humble (Luke 3:4).

He did not seek human praise and commendation, but rather shrank from them. His supreme concern was to proclaim Christ. He did not make himself prominent; he was only a voice calling upon people to prepare for the Messiah. His person and habits were a protest against the luxury and hypocritical formality of his time.

2. Courageous (Luke 3:7).

He faced a great multitude and struck hard at their sins. He did not trim his message to suit the crowd. He even denounced the religious leaders of his time, and demanded of them fruits worthy of repentance.

III. John's Preaching (Luke 3:3-8).

1. He Sounded Forth a Ringing Call to Repentance (vv. 3-6).

Suddenly emerging from his seclusion, he came into the region of the Jordan as a messenger of God, calling upon the people to repent as a means of preparation for the coming of the Messiah. He declared that the crooked way must be made straight, the proud and selfish must be abased, and the rough ways must be made smooth.

2. He Demanded Proofs of Penitence (vv. 7, 8).

He insisted that their false prophets had to be abandoned, their sinful hearts had to be renovated, showing them that the vile passions of their souls must be uprooted. A change of mind; that is, the turning of a soul from sin to God, was necessary. John told them frankly that their ancestry would not avail them anything. The only thing that would count before God was a changed heart.

IV. John Sent a Deputation to Jesus (Luke 7:19-23).

1. Their Question (vv. 19, 20).

"Art thou he that should come? or look we for another?" Because John did not see the interval between the sufferings of Christ and the glory that should follow—between the cross of Christ and His second coming—he was perplexed; therefore, he sent a deputation to Jesus for light. This per-

plexity was not something culpable in John, because the prophets did not see, or at least did not make clear, the interval between the crucifixion of Christ and His second coming. The Messiah, he knew, had to be the Lamb of God which taketh away the sin of the world (John 1:29). The trend of events puzzled him. It was not a lack of faith, but confusion of mind, that prompted his inquiry. There were two lines of predictions concerning the Messiah; one set Him forth as the suffering One, as in Isaiah 53; the other as an invincible conqueror, as in Isaiah 63. Indeed, in Isaiah 60:1, 2 the two are joined together (Luke 4:17-20).

2. Jesus' Action (v. 21).

In that same hour, doubtless in the presence of John's disciples, Jesus cured many of their infirmities and plagues and of evil spirits, and to many that were blind He gave sight.

3. Jesus' Message to John (vv. 22, 23).

Jesus said to them, "Go your way, and tell John what things ye have seen and heard." In this he emphasized that which was lacking in John's understanding.

V. Jesus' Defense of John (Luke 7:24-28).

1. He Declared That John Was Not Vacillating Like a Reed Swayed by the Wind (v. 24).

2. John Was Not Doubting Because of the Hardship of Prison Life (v. 25).

3. John Was Not a Mistaken Prophet (vv. 25-28).

He declared that John was more than a prophet, that he was the one sent forth in fulfillment of prophecy as a forerunner. He makes John equal to the greatest of the Old Testament prophets by declaring that among those born of women there hath not arisen a greater prophet than John.

4. The Response of the People (v. 29).

The people who heard this defense, even the publicans, accepted it as a vindication of John. They justified God. They not only accepted the vindication, but were baptized with the baptism of John.

VI. John's Martyrdom (Mark 6:14-29).

While John was in prison Herod had frequent interviews with him. John boldly told him that it was unlawful for him to have his brother's wife. He did not mince matters even with a king. This so enraged the licentious Herodias that she caused his death. He sealed his testimony with his blood.

February 23

People before Property Luke 8:26-37

Golden Text: No servant can serve two masters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Luke 16:13.

The lesson title as stated by the Lesson Committee is hardly representative of the Scripture text in its true setting. After His teaching by the parable of the soil and the lighted candle, Christ exhibited His credentials, enforcing His teaching by demonstrations of His mighty power.

1. Jesus Calming the Storm (vv. 22-25).

In this miracle He demonstrated His power over nature.

1. Jesus Asleep (v. 23).

While the disciples were sailing the ship the Master fell asleep.

2. The Frightened Disciples (vv. 23, 24).

The storm seems to have been an unusual one. These sturdy men were used to storms which were so common to that sea, but as their ship was being filled with water they awoke Jesus with their cry of peril.

3. Jesus Rebuked the Wind and Water (v. 24).

At His word there was a great calm. We can with confidence put our trust in Jesus Christ, for as He calmed the tempestuous sea, so He can calm the raging storms which threaten our destruction.

4. Jesus Rebuked the Disciples (v. 25).

After rebuking the raging elements, He turned to the disciples. He did not rebuke them for waking Him, but for their lack of faith.

II. Jesus Casting Out Demons (vv. 26-39).

In this mighty act Jesus' power over

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demons was demonstrated. Demon possession was in that day, and is today, an awful reality. The characteristics are often so similar to cases of insanity that usually men fail to discern the difference. Many are called insane, even by physicians, who are really demon-possessed.

1. Jesus Met by the Demoniac (vv. 26-29).

This poor man's suffering was awful. He abode in the tombs without clothing. At the sight of Jesus he made an outcry and fell down before Him and besought Him not to torment him. There is no doubt in the mind of demons as to the reality of a place of torment. Sin imposes upon its victims anguish and shame. This poor man was helpless under the demon's power. Without the help of God no one can free himself from Satan's power.

2. Jesus' Question (v. 30).

He asked him, "What is thy name?" The purpose of this question was to bring the real man to consciousness, to enable him to distinguish between himself and the demon who held him. The answer shows that the man thought that his case was hopeless. He said, "Legion," which meant that many demons had entered into him and, therefore, he was powerless to free himself.

3. The Demons' Request (vv. 31, 32).

They asked permission to enter into a herd of swine. It seems that the demons have a dislike for disembodiment. In the presence of Jesus the demons quaver and beg permission to act.

4. Their Request Granted (vv. 32, 33).

Just why this was done we do not know, since Jesus did it, we must believe that it was right and wise.

5. The Effect upon the People (vv. 34-37).

a. The keepers of the swine went and made it known in the city and country. That a supernatural event had taken place was not questioned by the keepers.

b. The people made investigation.

They saw the man sitting at the feet of Jesus, clothed and in his right mind, and heard the testimony of those who had seen what was done.

c. The multitude besought Jesus to depart from them.

How sad it is that in the face of the mighty works of Jesus, men will not open their hearts unto Him.

6. The Request of the Healed Man (vv. 38, 39).

He desired to be with Jesus. This was natural and right, but his responsibility was to go home and show to the people there what great things God had done for him. This is ever the responsibility of saved people—to go back to the very neighborhoods where they lived and make known the saving power of Jesus Christ.

III. Jesus' Power over Disease (vv. 43-48).

Jesus heals a woman with an issue of blood. Observe,

1. Her Helpless Condition (v. 43).

She had been a great sufferer for twelve long years, not only from the disease, but at the hands of the physicians (Mark 5:26).

2. Her Faith (v. 44).

Her faith was demonstrated by pressing her way through the thronging multitude. Her faith was so strong that she believed contact with the Master's garment would

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secure the needed help.

3. Her Confession (v. 47).

She thought furtively to get the blessing, but Jesus perceived that virtue had gone out from Him and had her make a public confession. Public confession of Christ tends to strengthen one's faith.

4. Christ's Words of Encouragement (v. 48).

He told her that it was her faith, not her touch, that saved her, and bade her go in peace.

IV. Jesus Raises the Dead (vv. 40-42, 50-56).

1. Jairus' Request (vv. 40-42).

His only daughter lay dying. He, therefore, earnestly besought Jesus to come unto his house.

2. Jairus Informed of His Daughter's Death (v. 49).

While waiting for Jesus to respond, news was brought to him of her death.

3. Jesus' Assurance (v. 50).

He exhorted him to fear not, assuring him that she would be made whole on condition of his faith.

4. The Skeptical Mourners (vv. 51-53).

When he assured them that the girl was not dead, but sleeping, they laughed Him to scorn.

5. The Daughter Raised (vv. 54-56).

Having ejected the skeptical mourners, He took her by the hand and said, "Maid, arise." And her spirit came again and she arose straightway.

March 1 Vision and Service Luke 9:28-43

Golden Text: He that abideth in me, and I in him, the same bringeth forth much fruit.—John 15:5b.

The subject of this lesson as chosen by the Lesson Committee needs to be most rigidly held to its place as set forth in the Scriptures. The lesson should not be taught in a general way as pertaining to vision and service. The particular vision herein set forth is the unveiling of the majestic person of the Son of God, with an epitome of the messianic kingdom. The manifestation of Christ in glory was to give to the discouraged disciples a foregleam of the kingdom so fondly cherished by them. The hopes of the disciples were crushed when Christ announced His death on the cross. They were unable to see how victory could issue from His death.

Jesus took with Him Peter, James and John and went into the mount to pray. His chief aim in retirement was to get the disciples into a state of receptivity so that He might show them the reality and method of the kingdom. Before going into the mount, He declared that there were some standing in His presence who would not taste death until they should see the Son of man coming in His kingdom (Luke 9:27; cf. Matt. 16:28). That their drooping spirits might be revived and their confidence restored, He was transfigured before them. Two men from the upper world were sent to converse with Him about His approaching death in Jerusalem (v. 31)—the very thing about which the disciples refused to talk. Then too, God's own voice was heard in words of approval of Christ's course, directing them to hear the Master. Surely now they cannot doubt His ability to carry

to execution His kingdom plans. The purpose, then, of the transfiguration was to give the disciples a foregleam of the coming kingdom, to enable them to see the kingdom in its embryonic form. That this is true is not only shown by the context and circumstances, but by the inspired interpretation of one who was with Him and knew all that transpired (see II Pet. 1:16-19, R.V.). To those who believe in the inspiration of the Bible, these words are final. Let us, therefore, note the outstanding features of the kingdom as displayed in the transfiguration.

I. Jesus Christ the Glorified King on Mount Zion (vv. 28, 29).

Jesus glorified on the mount to which they went to pray was intended to symbolize the messianic kingdom as it will be when Christ returns to the Mount of Olives in Jerusalem (Zech. 14:4-17). This is still in the future and will be literally fulfilled.

II. The Glorified Saints with Christ (vv. 30, 31).

1. Moses.

Moses who was once denied entrance into Palestine, appears now in glory, representing the redeemed of the Lord who after death shall pass into the kingdom. Many thousands of the redeemed have fallen asleep, and at the coming of the Lord shall be awakened to appear in the kingdom with Him.

2. Elijah.

Elijah, now glorified, represents the redeemed who shall pass into the kingdom through translation. Many shall be living upon the earth when the Lord shall come, and shall without dying, be changed, and thus pass into the kingdom (I Cor. 15:50-53; I Thess. 4:14-18).

3. The Topic of Conversation (v. 31).

It was the death of Christ, the very thing which the disciples refused to believe.

III. Israel in Connection with the Kingdom, Represented by Peter, James and John (v. 28).

Israel shall be called from their hiding

place among the nations of the earth, and shall be gathered to Jesus Christ, the King, as the central people in the kingdom (Ezek. 37:21-27). Christ is the King of the Jews.

1. Peter's Proposal to Build Three Tabernacles (v. 33).

The Feast of the Tabernacles looked forward to the glorious reign of Christ. Peter's proposition showed that he apprehended the meaning of the Feast of the Tabernacles and, therefore, grasped the significance of the transfiguration. His proposition substantially was, "The millennium is come; let us celebrate."

2. The Divine Voice (v. 35).

At this time God Himself uttered words which assured them that the transfigured one was His Son, Jesus Christ.

IV. The Multitude at the Foot of the Mount (vv. 37-43).

The people here were grievously oppressed by the Devil, as illustrated by the demon-possessed lad. There are times when the Devil is especially active in the operation of men. About the time of Christ's first coming, he did his best to harass men; and just before Christ's coming again he will be especially active, for he knows that his time is short. The multitude at the foot of the mount is representative of the nations which shall be brought into the kingdom which shall be established over Israel (Isa. 11:10-12).

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JOHN 3:16

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3. The Source of Salvation—"that he gave his only begotten Son."
4. The Subjects of Salvation—"that whosoever."
5. The Status (Condition) of Salvation—"believeth in him."
6. The Security of Salvation—"should not perish, but have everlasting life."—Elias Goehle.

THE MEANING OF THE LORD'S SUPPER

I Corinthians 11:23-32

- I. **Commemoration**—"remembrance" (vv. 24, 25).
- II. **Manifestation**—"show the Lord's death" (v. 26).
- III. **Examination**—"let a man examine himself" (v. 28).
1. Consecration (Rom. 12:1).
2. Reconciliation (Matt. 5:23, 24).
- IV. **Expectation**—"till he come" (v. 26). Consummation (Matt. 26:29).—Ellis H. Richards.

CHRIST OUR ALL

1. Christ *for Us* (Titus 2:14). Bringing to us redemption and salvation.
2. Christ *in Us* (Gal. 2:20). Cleansing, comforting, empowering.
3. Christ *with Us* (Matt. 28:20). Companionship, communion, fellowship.
4. Christ *through Us* (II Cor. 3:2). Our lives, our bonds, our service. We are living epistles known and read of all men.

What is the gospel according to *you*?—Lydia B. Mayos.

THE JOY OF THE LORD

Enter thou into the joy of thy Lord.—Matthew 25:21.

1. The *Creator's* joy over His works (Ps. 104:31).
2. The *Sower's* joy over the sheaves (Ps. 126:6).
3. The *Father's* joy over his wise child (Prov. 23:15, 24).
4. The *King's* joy over the willing people (I Chron. 29:9, 17).
5. The *bridegroom's* joy over his bride (Isa. 62:5).
6. The *Shepherd's* joy over his sheep (Luke 15:5, 7).
7. The *Seeker's* joy over the piece of silver (Luke 15:9).
8. The *Father's* joy over the prodigal (Luke 15:24).
9. The *Purchaser's* joy over the treasure (Matt. 13:44).
10. The *Master's* joy over His disciple (John 15:11).—*Philippine Evangelist*.

THE MISSING CROWNS

1. *The Lost Crown*. The failure of love or faith ruins good work (I Cor. 13:1-3; Rom. 14:23).
2. *The Mislaid Crown*. Mistaken worship or service forfeits the crown (Col. 2:18, 19).
3. *The Neglected Crown*. Good work omitted is sin, and prevents the crown (James 4:17).
4. *The Stolen Crown*. Backsliding steals the crown (Rev. 2:11).—R. R. Kratz.

AMERICA'S GREATEST SIN—UNBELIEF

John 3:18

Introduction: Great sins of today—vice, crime, etc.

1. Unbelief is the greatest sin because of its universality.
2. Unbelief is the greatest sin because of its continuity.
3. Unbelief is the greatest sin because of its audacity.
4. Unbelief is the greatest sin because of its consequences.—W. C. Garberson.

THE DANGER INHERENT IN HUMAN PHILOSOPHIES AS A MEANS OF SALVATION

II Kings 4:38-41

Introduction: Discuss modern humanistic tendencies, as leading to the substitution of human reason for faith.

- I. **God's Provision and Man's Poison:**
 1. Perfect provision in Eden.
 2. Human sin brought spiritual famine (by adding to what God had provided).
 - a. Man has added his own philosophies to God's plan.
 - b. Spiritual death lurks in that "pot."

II. Man's Despair and God's Deliverance:

1. Realization of lost condition: "O man of God, there is death in the pot." "What must I do to be saved?"
 2. Remedy at hand—Jesus, the Bread of Life (meal).

III. God's Blessing Based on Man's Faith:

1. Only way to prove that death was no longer in pot was to taste.
2. Only way to prove that life is in Christ Jesus is to taste.

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8).

3. Simple faith is the way to life.

Conclusion:

Nothing that man can add of human wisdom to the perfect plan of God can in any way enhance it. Faith, and *faith alone*, is the basis of salvation.—T. Struthers Higgins.

CONSECRATION

Who then is willing to consecrate his service this day unto the Lord?—II Chronicles 29:5.

1. Consecration must be *voluntary*: "Who then is willing?"
2. Consecration is *practical*: "Who then is willing to give?"
3. Consecration should be *immediate*: "This day."
4. Consecration has value only as it is "unto the Lord."—Herbert J. Bryce.

THE BELIEVER'S SECURITY, OR KEPT BY THE POWER OF GOD

I Peter 1:5

(Read I Pet. 1:1-9)

1. *Superior Power*—Greater than human power (John 10:29).
2. *Supernatural Power*—Greater than the power of nature (Matt. 8:23).
3. *Supreme Power*—Greater than the power of Satan, demonstrated when Jesus was tempted in the wilderness, and illustrated in the case of Job.
4. *Sufficient Power*—Greater than any need (I Tim. 1:12).—W. C. Garberson.

SOME BLESSED EXPECTATIONS

Exodus 6:1-8

Introduction: to the story of Israel's bitter bondage. Notice the "I" of Moses (finite) and the "I" of God (infinite). Here we read of Moses' inability and discouragement (Exod. 5:23). Things impossible with men are possible with God (Col. 2:14, 15).

I. The "Who" of Expectation.

1. At the beginning of the passage—"I am Jehovah" (v. 2).
2. In the middle of the passage—"I am Jehovah" (v. 6).
3. At the end of the passage—"I am Jehovah" (v. 8).

II. The "Why" of Expectation.

1. "I have established my covenant (v. 4).
2. "I have heard the groaning" (v. 5).
3. "I have remembered my covenant" (v. 5).

III. The "What" of Expectation.

1. Affirmation—"I will bring you out" (v. 6).
2. Emancipation—"I will rid you of your bondage" (v. 6).
3. Liberation—"I will redeem you" (v. 6).
4. Relationship—"I will take you to me for a people" (v. 7).
5. Revelation—"I will be to you a God" (v. 7).
6. Habitation—"I will bring you into the land" (v. 8).
7. Preservation—"I will give it you for an heritage" (v. 8).

Conclusion: Read Joshua 1:3; Romans 6:8, 9; 12:1, 2; Ephesians 3:19.—Francis W. Russell.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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D. L. MOODY ON "PREACHING"
Practical advice offered by Mr. Moody years ago at a College Students Conference (East Northfield, Mass.) and addressed to prospective preachers

1. *Talk.* When a man gets up to speak—and let me say right here that I like to say "to speak" better than "to preach," because if I can only get people to think I am talking with them, and not preaching, it is so much easier to hold their attention. I say, if I can get people to say that I don't preach, but only talk, I'd rather have that compliment than any other. * * *

2. *Be yourself.* I do detest the kind of people that have a religious tone—who always change their voice when they begin to talk to you on the subject of religion, and have a peculiar whine that makes you think of cant. Be natural. Talk on this subject as you would on any other subject.

3. *Get hold of the people's curiosity.* If you take up Dr. Guthrie's sermons and look at them, you will find that he begins, you would think, a thousand miles away from his text, and you wonder how he is ever going to get back to his theme. When he has the curiosity of the whole congregation excited, he comes back to his text. You will find he almost invariably begins in that way.

4. *Don't get into the ruts.* Strike out a path of your own. Don't say: "First," and "secondly," and "thirdly," and then "finally," "in conclusion," and "lastly," and all that. Take the whole truth, or the whole text, and throw it right at them; then go about and try to drive it home. * * *

5. *Be brief.* It is very much better to get the reputation of being brief than to have people saying that you preach long sermons. Say what you have to say in just as few words as you can. And then stop when you get through. Some men go on and feel around for a good stopping-place. I'd rather stop abruptly than do that. Don't waste any time. Remember, we are living in an intense age. Men think quicker than they used to. * * * What we want in our preaching is brevity. Get the reputation of being short and people will want to hear you. If you get a reputation for being long you will have very few listeners. * * *

6. *Get the attention of your audience.* If you are going to be public speakers, train yourselves for that. It can be done. And then, aim at the heart! Just keep thundering away at a man's heart and you will get it, and if you get his heart, you get his head and his feet and everything—you get the whole man. The story of the Prodigal Son will melt any man's heart and so will the story of the Good Samaritan. Take any of the miracles of healing—how Christ saw a man blind or paralyzed, and came to him, and had compassion on him. Just open the heart of Christ to the people, and draw the multitude around Him. If you want to get hold of an audience, aim at the heart; and there is nothing that will warm up the heart like the gospel of Jesus.

"IN THE LORD"

1. Illumination (Eph. 5:8).
2. Occupation (I Cor. 15:58).
3. Jubilation (Phil. 4:4).—W. T. Rae, in *The Witness*.

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LET'S SUPPOSE!

Suppose the membership of your church were limited to one hundred people. Would you be "in" or "out"?

Suppose you had to "run" for church membership as a candidate runs for political office. Would you win or lose?

Suppose this membership were good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose there were a long list of those waiting to get in. Would you not be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your own defense?

Suppose every member of the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut and nailed?

Once in a while you run across a church member who seems to think that his Christian experience ends the minute he gets his name on the church roll. He thinks that he is on the high road to heaven merely because he has joined the church. All he has to do from then on is to go to the services when he feels like it, put in his dime when he does go, and send the children to Sunday School. If he were of as little value to his employer as he is to his church, he would be dismissed in a week.

Joining the church does not justify your sitting back and taking it easy. It's time to buckle down to work, to put your shoulder to the wheel and push.—*Presbyterian Standard*.

Frances Ridley Havergal says: "If the King is indeed near of kin to us, the royal likeness will be recognizable."

"HOW WE HOLD THE YOUNG PEOPLE IN OUR CHURCH"

A Symposium

1. Get the young people to feel that they are welcome, and have a real place in the life of the whole church and not only in the young people's society. See to it that they have a voice in the business meetings where plans are made for the church's program for the year. We want the young people of the church to carry on their own work and we discourage the older members from holding offices in the young people's societies.

2. Give them a part in the church services, the choir, the Sunday School, etc., and see to it that they take a real active part. We try to get them to realize that God's Word gives them a real responsibility and opportunity in Christian service, for Jesus Himself was a young man who gave His life, while young, to the cause He held dear. And the apostle Paul said to a young man (Timothy), "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in love, in spirit, in faith and in purity" (I Tim. 4:12).

3. Teach the young people to be loyal to Jesus Christ, for there is nothing that appeals to young people more than this great truth. They all realize the importance of this in other organizations outside of the church, and we try to get them to realize that it is more important to be loyal to Christ and His church.—William J. Fox, pastor, Galilee Baptist Church, Chicago, Ill.

* * *

Three words might well express the best method of holding young people in our churches—Prayer, Precept, Practice.

I. Prayer.

It should be self-evident that a spiritual atmosphere in the church and among the young people is paramount. This necessitates a church of prayer. Young people are quick to detect and appreciate such an atmosphere. Its contrast to the daily contacts with the outside world is refreshing.

II. Precept.

Some plans and methods ought to be followed. The following are suggested:

1. A careful classification according to ages.
2. A delegation of responsibility. This gives a sense of usefulness, and reveals as well as trains leaders.
3. A sympathetic and patient attitude toward the young people.
4. A definite social program, in keeping with Christian ideals.
5. A constant and tender appeal for complete dedication to Christ should be made.

III. Practice.

1. In conduct. The young people must be trained in a consistent Christian walk. The two sources of such training being,

- a. The Word of God.
- b. The consistent lives of the older members of the church.

2. In Christian service. Plan for definite practical service both within and without the church, e.g.:

- a. Conduct Sunday evening evangelistic service, quarterly, in the home church.
- b. Form gospel team and serve neighboring churches as opportunities afford.
- c. Open-air meetings.
- d. Services at stated periods in jails, hospitals, county homes, and any other avenue of Christian service.—Carey R. Moser, pastor, First Baptist Church, Otego, N.Y.

Moody Bible Institute Monthly



Cecilia Margaret Rudin, M. A.

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editors.

Dr. D. L. Coale, of Los Angeles, Calif., reports more than 3000 souls saved in his meetings in Alabama, Louisiana, and Texas, during 1935. More than 100 young people gave their lives to special work as the Lord leads.

M. E. Hawkins, pastor of the First Baptist Church of Mishawaka, Ind., conducted a seven day Bible conference with Pastor G. E. Wallendorf, of La Porte, Ind. The meeting was greatly blessed of God.

Leonard Eilers writes, "I am happy to report that it pleased Him to bless our efforts in Oregon, near Sweet Home, where we held a three weeks round up in a little school house. Many accepted the Lord Jesus as personal Saviour, and many more rededicated their lives to Him."

Guy W. Green assisted Paul L. Stumpf, pastor of the First Presbyterian Church, Collinsville, Ill., Nov. 27-Dec. 8, in the first evangelistic meetings the church has held in 35 years. Attendance was very gratifying, delegations attending from many nearby towns. There were 21 additions to the church. Mr. Green held special services, Dec. 11-22, for the First Presbyterian Church, Hillsdale, Kan., as the result of which 13 persons were received into the church.

O. W. and Mrs. Stucky had the joy of seeing 806 definitely accept the Lord Jesus Christ as their own personal Saviour during 1935. Mr. Stucky writes, "According to the reports given us by the pastors of the seventeen churches we have served, a large percentage of these who confessed Christ as their Lord have come into the membership of the church. The Bible reading has far exceeded any previous year, the combined reading reaching the high mark of 183,368 chapters, or an equivalent of 154 times through the Bible with 262 chapters over. Many have been the expressions of great blessing received through this concentrated Bible reading."

Paul and Mrs. White (Musical Whites), singers, musicians, and pastors' helpers, recently assisted in six meetings in Philadelphia, Pa., where the Lord greatly blessed their efforts.

Guila M. Logue and Muriel C. Smith, of Lancaster, Pa., conducted services from Sept. 21-Dec. 22 in six Evangelical churches in Pennsylvania. Many confessed Christ as their personal Saviour, and a number of your people consecrated their lives for service.

R. J. and Mrs. Molzahn write, "The revival meeting at Munden, Kan., was a real blessing. Souls were saved and saints built up in the faith. I was called to do the preaching, and C. A. Kemp, of Winona, Kan., was the song leader."

Hyman Appelman reports 112 additions in a two weeks meeting in November in Shamrock, Tex., and 118 additions in a two weeks meeting in December with the Forney Avenue Baptist Church, Dallas, Tex. The meetings were well attended and greatly blessed of the Holy Spirit.

John Carrara reports from his meetings in December at the Haynes Street Baptist Church, Dayton, Ohio, that the church has taken on new life since the revival. There were 65 souls reported saved, 17 baptized, and many joined the church. The work among the young people was particularly blessed, and the saints were inspired and encouraged. Mr. Carrara conducted the radio program over WSMK every morning while in Dayton.

Sylvester Sanford reports meetings the first two weeks of December with the United Brethren Church, Omaha, Neb., H. A. Diedorff, pastor. More than 40 reconsecrated their lives to the Lord. A good choir ably assisted in the meetings. Mr. Sanford held a four days meeting ending Dec. 22 with H. M. Klinger, in the United Brethren Church, Galesburg, Ill. There were 9 people who united with the church.

David F. Nygren, pastor-evangelist, Evangel Baptist Church, Youngstown, Ohio, and his soloist, Harry W. Bundy, spent October, November, and December, in the evangelistic meetings in North and South Dakota and Canada. Gracious revivals came to the churches. About a score of people united with the churches. A mighty revival was witnessed in Wedana, Sask. Many people professed conversion. Eleven one-night stop-overs with services were made en route. Practically all these places have extended calls for future campaigns. Anton A. Anderson, Marinette, Wis., supplied the Youngstown Church while Mr. Nygren was away.

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John W. Troy closed his year's work in Philadelphia with the Logan Methodist Episcopal Church. Many souls were saved and Christians lifted to a higher spiritual plane. Another victory was the signing up of about two hundred members as tithers.

H. Evan McKinley, pastor of Baptist Church, Shepherdsville, Ky., assisted John Preval, pastor of the Baptist church, St. Mathews, Ky., in a two weeks revival. There were 44 additions to the church. Mr. McKinley also assisted Pastor Donehoue, Central Baptist Church, Waycross, Ga., as song leader and children's worker in a revival.

The Farrar Evangelistic Party, "Sharer of Good News," held meetings in November in the First Baptist Church, La Mesa, Calif. During December they conducted two short campaigns in Phoenix, Ariz., the second being with Pastor M. Mercado of the Mexican church. The amplifier proved a great help in reaching thousands of Mexicans that had never heard the gospel. Forty conversions marked the one week of testimony. Messages were also given by Mr. Farrar in Petaluma, Calif. A three day return engagement to Escondido First Baptist Church closed 1935. Miss Helen Griggs, pianist, assists Mrs. Elden Farrar in the musical program and young people's work.

MABEL McKEE

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Arthur McKee writes, "Dr. Philpott and I were in the First Presbyterian Church in Tacoma, Wash., Jan. 19-Feb. 9. Feb. 16-Mar. 8, we will be in Edmonton, Canada."

Carl C. Harwood closed a two weeks meeting in December with Clifford Peterson in the First Baptist Church, Superior, Ariz. The visible results were 47 decisions for Christ. Many were added to the church, and the church revived.

J. T. Larson, of Minneapolis, conducted a three weeks meeting in December with Bohemian and Slovak churches of Cicero and Chicago. More than 50 came forward in the first series, and more than 40 in the second series, many of these children and youth. Singing was rendered by M.B.I. quartettes and church choirs.

Raymond O. and Mrs. Nelson assisted in meetings at Youngstown, Ohio, and Ashtabula, Ohio, in December. At Youngstown, Harold Carlson, of Rockford, Ill., was the speaker. In the Ashtabula meeting, Mr. and Mrs. Nelson not only had charge of the music, but had splendid meetings with the boys and girls. Mr. Nelson did the speaking and the Lord wonderfully worked in the hearts of the people. Souls were saved and the saints revived.

John B. and Mrs. Long, "Singing Longs," Inglewood, Calif., closed a union meeting in December in Puyallup, Wash. The meetings were held in the First Baptist Church with the Swedish Baptist,

First Methodist Episcopal, and Presbyterian Churches uniting. The Holy Spirit blessed and souls were saved. Many were added to the churches. Over five thousand chapters of the Bible were read. Mr. and Mrs. Long closed 1935 with meetings in the Baptist Church, Helix, Ore. Many responded to the invitation. The Longs held fifteen meetings during 1935 in Washington, Oregon, Idaho, and California, with more than five hundred additions to the churches, and over two hundred thousand chapters of the Bible read. Many young people dedicated their lives for full time Christian service, two of which are now students at the Moody Bible Institute, having gone there from the Caldwell, Idaho, campaign. The Longs started their sixteenth continuous season in evangelistic work January 5, in Tacoma, Wash.

Violet Heefner and Anna Sudenga held a two weeks campaign Nov. 17-Dec. 1 with Pastor W. O. Simpson at the Second United Brethren Church, Bloomington, Ill. There were 50 conversions, and 10 young people who signified their willingness to enter Christian service as God opens the way; 26 people signed the tithers pledge.

Edward Vanderjagt conducted meetings in December in the Methodist Episcopal Church, Cadillac, Mich. Many conversions were reported. A large group of young people attended the personal workers class, and a mighty deepening of the spiritual life of the mem-

DO REVIVALS PAY?

YES, ANSWER PASTORS AND COLLEGE PRESIDENTS

Results in Troy Gospel Campaigns During 1935: Confessions of Christ 1764; Tithers 1631; Missionary Volunteers 871.

PRESBYTERIAN: John W. Troy honors the Holy Spirit and emphasizes the necessity of prayer. I was delighted because of the absence of commercialism in the sale of books, etc. His language is always refined, illustrations free from vulgarity and coarseness. During his two weeks campaign his audiences averaged 827. There were 463 decisions for Christ. On the last night 200 volunteered for full-time service of whom some are now in training. We praise God for the 550 tithers received as the result of the campaign.

REV. WARREN R. WARD, D.D., Pastor, Westminster Presbyterian Church, also Moderator, Philadelphia, Pa., Presbytery.

BAPTIST: As a pastor of more than thirty years experience I can say that the Troy Campaign was the most satisfactory. A strong preacher, great singer and superb chorus director is Mr. Troy.

REV. A. F.K. Houser, Ph.D., D.D., Pastor, 1st Baptist Church, Olean, N.Y.

METHODIST: The fire of Pentecost is still burning in our hearts. All churches know we have had a revival. We praise God for an evangelist like John Troy.

REV. W. J. DUNKLE, D.D., Pastor, Tacony M. E. Church, Philadelphia, Pa.

INDIANA CENTRAL COLLEGE (U. B.): Our college students and faculty were greatly blessed in the Troy Revival. His direct attack on the problems etc. His language is always refined, illustrations free from vulgarity and coarseness. During his two weeks campaign his audiences averaged 827. There were 463 decisions for Christ. On the last night 200 volunteered for full-time service of whom some are now in training. We praise God for the 550 tithers received as the result of the campaign.

REV. I. J. GOOD, D.D., President, Indianapolis, Ind.

JOHN H. SNEAD SEMINARY (M. E.): Mr. John W. Troy conducted our annual revival this year. Never before have we had so fine results. 165 confessed Christ and 101 volunteered for full-time Christian service. The entire life of the school and campus was changed. We found him to be a true brother ready to cooperate, capable of adjusting himself to every situation and an effective preacher and a wise counselor of young people.

REV. CONWAY BOATMAN, D.D., President, Boas, Ala.

COLLINGDALE, PA., UNION CAMPAIGN: The preaching of John Troy moves sinners to repentance and to a return to the Lord God. He supports the pastor and leaves him more strongly entrenched than before. He successfully promotes tithing and puts the church on a firmer financial and spiritual foundation. We six pastors give our unqualified endorsement.

REV. M. G. RICHARD, D.D., Chairman, Pastor First Lutheran Church.

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bers of the church was manifested. Mr. Vanderjagt also conducted meetings in the Ashton Methodist Episcopal Church, Adrian, Mich., which resulted in the salvation of souls and the consecration of God's people.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom covered the Harrisburg Circuit of Bible conferences, Nov. 24-Dec. 3. Reports from Allentown, Reading, Lebanon, and Harrisburg indicate that rich blessing attended the meetings. On Dec. 8 he opened a Bible conference in Elim Chapel, Winnipeg, Man., Canada, John Bellingham, pastor. The large gathering continued nightly until Dec. 22, when Dr. Ostrom left for home. He was the speaker at the early hour of the Watch Night service held in Moody Memorial Church, Chicago, Dr. H. A. Ironside, pastor.

Maz L. Reich conducted a Bible conference Dec. 8-13, in the First Baptist Church, Flushing, L.I., N.Y., Donald J. MacKay, pastor. The pastor writes, "Mr. Reich was most helpful in all of his messages. He not only evidenced a knowledge of the Scriptures, but an ability to make them known to others in a most devotional and inspiring way."

Dr. W. P. White held a series of meetings Dec. 8-18, in the Calvary Church, Santa Ana, Calif., Mr. Lingrin, pastor.

C. E. Putnam continues to minister the Word in and around Lakeland, Fla., teaching and preaching to the hungry souls that come his way.

Harry McCormick Lintz held Dec. 1-15, his last campaign of a series under the auspices of the New England Fellowship in the German Presbyterian Church, Lawrence, Mass., Richard Lange, pastor. The following churches co-operated: Advent Christian, F. C. Seyfert, pastor; Emmanuel Methodist Protestant, William B. Sharpe; German Methodist, John Steinkraus; Marsh Corner Community, W. J. Callard; St. George's Primitive Methodist, Joseph Gorton; South Congregational, George E. Lombard. Mr. Lange writes: "Mr. Lintz succeeded in filling our church in the busy pre-Christmas season. His message was clear and convincing, and was delivered in a forceful manner. It was our joy to see believers strengthened and refreshed, and those dead in trespasses and sins quickened. We know that seed has been sown and that there will be a harvest some day. We are very grateful to our brother for his faithful ministry, and pray that God will continue to bless him and make him a blessing to many." Over one hundred persons professed conversion; 54 restorations were recorded; 117 consecrated their lives to the Lord; while 45 offered themselves for full time service.

The Sunshine Gospel Trio filled an engagement with V. E. Squibb, Wolf Lake, Ind., embracing a twenty mile radius of the Noble-LaGrange Association of Baptist Churches, which included Topeka, Kendallville, Ormas, Rome City, Coopersville, Burr Oak. At the closing meeting,

64 young people dedicated their lives to the Lord. During the fourteen days of meeting, from Dec. 8-22, in the United Brethren Church, Anchor, Ill., James Waters, pastor, fifty-two services held. These were in high school, homes, young peoples, children and prayer meetings. Twelve professed conversion; 17 promised to join the church; 14 consecrated their lives to the Lord, and two offered themselves for full time service.

FUTURE ENGAGEMENTS

Harry Beckman—February, Galveston, Ind.; March, Dayton, Ohio.

Gerald E. and Mrs. Bonney—Jan. 19-Feb. 3, Portland, Ind.; Feb. 5-24, East Liverpool, Ohio; Feb. 26-Mar. 18, Marion, Ill.; Mar. 22-Apr. 13, Pittsburgh, Pa.; Apr. 19-May 4, Canonsburg, Pa.

John Carrara—Jan. 4-29, Marine City, Mich.; Feb. 2-16, Des Moines, Iowa; Feb. 23-Mar. 4, Jamestown, N.Y.; Mar. 8-15, Erie, Pa.; Mar. 22-Apr. 5, Pittsburgh, Pa.; Apr. 6-12, Philadelphia, Pa.; Apr. 19-May 3, Buffalo, N.Y.

Jack Cardiff—January, February and March, Omaha and Lincoln, Nebr., Sioux City and Council Bluffs, Iowa.

Leonard Eilers—Jan. 26-Feb. 9, Rawlins, Wyo.; Feb. 16-Mar. 1, Thermopolis, Wyo.; Mar. 8-22, Gillette, Wyo.

Kermit Finley—Jan. 12-31, Hardinville, Ill.

John S. Hamilton—Jan. 27-Feb. 9, Detroit, Mich.; Feb. 12-Mar. 1, Peoria, Ill.; March, Parkersburg, W.Va.

R. C. Haycock—Feb. 2-23, Punxsutawney, Pa.; Mar. 1-15, Big Run, Pa.

A. E. Hesketh—Feb. 2-16, Detroit, Mich.

L. James Kindig—Jan. 20-Feb. 2, Griggsville, Ill.; Feb. 3-8, Chicago, Ill.; Feb. 9-23, Mattoon, Ill.; Feb. 24-Mar. 8, Springfield, Ill.; Mar. 15-29, Olean, N.Y.; Mar. 30-Apr. 12, Amsterdam, N.Y.; Apr. 13-26, Johnsburg, Pa.

Guila Logue and Muriel Smith—Jan. 28-Feb. 9, Millersburg, Pa.; Feb. 11-23, Lancaster, Pa.

John B. Long—February, Port Angeles, Wash.; March, Medford, Ore.

James Rayburn—February, Neodesha, Kans.

L. C. Robie—Feb. 2, Glenwood, N.J.

F. E. Rueckert—Feb. 2, Ottawa, Kans.; Mar. 1, Mt. Vernon, S.D.; Mar. 24, Winner, S.D.; Apr. 19, Plymouth, Mich.; June 9, Maxwell, Iowa; June 29, Lewistown, Ill.; July 19, Marengo, Iowa; Aug. 18, Lewistown, Ill.

Sylvester Santord—Jan. 20-Feb. 16, San Diego, Calif.; Feb. 17-Mar. 1, Riverside, Calif.; Mar. 2-19, Los Angeles, Calif.; Mar. 31-Apr. 12, Sylvia, Kans.; Apr. 14-26, Anderson, Ind.; May 3-17, Seward, Nebr.; May 18-31, Miller, Nebr.; June 1-14, Ord, Nebr.; June 15-28, Frankfort, Ind.; June 30-July 12, Hastings, Nebr.

Gipsy Smith, Jr.—Jan. 26-Feb. 9, Monroe, La.; Feb. 16-Mar. 1, Columbus, Miss.; Mar. 8-22, Hendersonville, N.C.; Mar. 29-Apr. 12, Savannah, Ga.; Apr. 19-May 3, Atlanta, Ga.

O. W. Stucky—Jan. 26-Feb. 9, Detroit, Mich.; Feb. 16-Mar. 1, Vassar, Mich.; Mar. 29-Apr. 12, Detroit, Mich.; Apr. 14-26, Manistee, Mich.; Apr. 28-May 10, Perry, Mich.; May 17-31, Charlevoix, Mich.

The Vom Bruch Evangelistic Party—February, Chicago, Ill., and South Bend, Ind.; March, California.

Charles F. Weigle—Feb. 2-16, Chester, Pa.; Mar. 22-Apr. 12, Buffalo, N.Y.; Apr. 12-May 3, London, Ont., Can.; May 4-9, Toronto, Ont., Can.

Paul W. White—Feb. 23-28, Moody Bible Institute Conference, North Broad Street Presbyterian Church, Philadelphia, Pa.

Anthony Zeoli—Jan. 19-Feb. 2, New York, N.Y.; Feb. 9-23, Philadelphia, Pa.; Mar. 1-15, Evansville, Ind.; Mar. 22-Apr. 5, Toronto, Ont.; Apr. 19-May 3, London, Ont.; May 10-24, Pontiac, Mich.; May 31-June 14, Huntington, W.Va.

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126 pages. 8 1/4 x 5 1/2 inches. Arno C. Gaebelein, Inc., 456 Fourth Avenue, New York. \$1.00.

Religion in the Republic of Mexico, by G. Baez Camargo and Kenneth G. Grubb.

This is the latest in the splendid series of surveys published by World Dominion. In the Foreword the general purpose of the series is expressed thus: It "seeks to describe briefly and clearly the situation in various countries from the standpoint of world evangelization."

Any one interested in the gospel testimony in Mexico will read this book with interest and will learn what they cannot learn elsewhere concerning the past and present of the Christian religion in that land.

The book has profitable charts, maps, pictures, and important statistics. These give the work of the various denominations, including Roman Catholic.

In the chapter on "The Future," the author says:

"Mexico today is menaced by a new paganism, and history shows that whenever paganism and philosophy mingle the former conquers, but that when religion and paganism meet, religion triumphs. The Church cannot stand still; if it does not expand spiritually and encourage its members to bring men into relationship with Jesus Christ, it has no alternative but to develop an exclusively social work."

133 pages. 9 3/4 x 6 inches. World Dominion Press, New York. \$2.00. W.H.

Thinking Missions with Christ, by Samuel M. Zwemer.

This is a new edition of a book which was well received when it came from the press several years ago.

In his new Preface, the author says:

"Free thought is great, but true thought is better." There is great freedom of thought on missions today. The globe trotter, the newspaper reporter, and the man on the street do not hesitate to express their opinions on missions and missionaries."

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137 pages. 8 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids, Mich. \$1.50. W.H.

The Burden Made Light, by Alfred Doerffer.

A book of helpful meditations and prayers, especially designed for those in distress. These messages were originally given by the author, who is a pastor, to the needy of his own congregation. It is a very helpful little volume.

101 pages. 7 3/4 x 5 1/2 inches. Concordia Publishing House, St. Louis, Mo. 75 cents. D.L.F.

The Face of Mother India, by Katherine Mayo.

This beautiful volume with its well written story of India and its 393 photographs, will be a valued addition to any library, and will help to a better understanding of the nation which has made and will continue to make the front page of our newspapers.

That section of the Church which considers Gandhi a great Christian will not enjoy Miss Mayo's presentation of the man. The thugs of another day and the terrorists of today are set forth in their unpleasant colors.

Some sentimental students of comparative religions will be disturbed by her serious indictment of Hinduism. She sees it as a corrupt and corrupting influence. She sees Islam as a force helping to hold in check the evils of the Hindu system, but Bible Christians will not enjoy her listing of Mahmoud of Ghazin with Joshua, Gideon, and David. This is not a missionary book except as it reveals the great need of wonderful but sin-stained India for the world's Saviour, Jesus Christ.

233 pages. 12 x 9 1/4 inches. Harper and Brothers, New York. W.H.

Youthtime Themes on the Supernatural, by George A. Bates.

This little booklet of addresses given by a young minister to young people is interesting and worth while. It deals with a supernatural life, love, walk, joy, etc., in such a way as to make these things clear and realistic. Illustrations are readily used and well applied. The booklet is spiritual and practical. We wish for it a real ministry as it is placed in the hands of Christian and non-Christian young people.

62 pages. 6 3/4 x 5 inches. Published by author, First Baptist Church, Ashtabula, Ohio. W.H.

The Story of Jesus, by Harriet I. Fisher.

The author, who is known as Aunt Hattie to thousands of boys and girls, has prepared a series of Bible story booklets. In this volume she has described in language that every child can understand and appreciate, the story of the Lord Jesus. How He came, what He said and what He did, how He died, and how He rose from the grave, and where He went, are the substance of the eleven chapters. An excellent book for mothers as well as teachers of children.

115 pages. 7 3/4 x 5 inches. Fundamental Truth Publishers, Findlay, Ohio. Cloth, \$1.00; paper, 35 cents. C.H.B.

Studies in Revelation, by W. Leon Tucker, D.D.

We welcome this volume upon the Revelation by such a widely known Bible teacher and author. It is a fitting climax to his life work. Since the last book of the Bible is appropriately termed a revelation, the author rightly believes that if studied in the light of all other Scripture it need not remain an enigma. Because of the fact that it is the consummation of God's revelation to man it is necessary that we know what precedes. We are not acquainted with any other exposition that is so illuminated by quotations from other prophetic scriptures. This adds to our confidence in the author as a safe interpreter. The contents are arranged in seventy-five short chapters, evidently for the convenience of those who wish to make study of the Apocalypse for themselves. In addition, the contents of each portion of the book are carefully analyzed. Any one who will use this volume as a guide in the study of unfulfilled prophecy will acquire a good understanding of the subject.

390 pages. 8 1/2 x 5 1/2 inches. John Young, Binghamton, N.Y. \$2.00. G.S.

The Essentials of Life, by W. H. Griffith Thomas.

This reviewer agrees heartily with Dr. Howden's introduction to the book: "Dr. Griffith Thomas was one of God's special gifts to His Church." He was a devout scholar of keen intellect but simple heart.

The book contains seven addresses from this great-souled saint. All of them are good. "What Think Ye of God?" is one challenging title. The message is timely in the midst of the unrest and disturbances of our day. "God is a Rock, therefore, trust," says the writer. "Our trust is to respond to His strength." Helpful indeed, are these messages of faith, courage, and comfort.

127 pages. 7 1/2 x 5 inches. Pickering and Inglis, London. 35 cents. W.H.

Bible vs. Modernism, a Compendium of Sundry Critical Hypotheses and Their Refutation, by Allison N. Trice and Charles H. Robertson, B.S., M.A.

Here is a helpful book for students who are looking for material answering the questions raised by present day rationalism. The authors divide the book into five parts, and while these divisions are proper, the volume really deals with two things—the authenticity of the Scriptures and the false claims of evolution.

The authors are right in calling the book a compendium. Its chief use will be as a book of reference, for they have condensed in small space that which would ordinarily cover many volumes. An outline is placed at the end of each chapter, making its contents doubly valuable to students. The list of scriptures quoted and the bibliography are helpful in this direction also.

Wide reading on the part of these writers is evidenced, as is also a spirit of reverent inquiry. They are certain the Bible has nothing to fear from any facts which have come to light, and support their contention with evidence to prove that higher critics and evolutionists are not dealing with facts but with theories.

285 pages. 9 x 5 3/4 inches. Rock City Publishing Company, Nashville, Tenn. \$2.00. W.H.

A Brand from the Burning, by A. B. T. Moore.

Unbounded energy and insatiable lust for adventure involved the youthful hero in so many escapades that he almost became the despair of his parents. But as the "problem child" grew to manhood he sobered down to amenable ways and in time became an inspiring leader of men in Christian lines, particularly among the Gideons, who will read the narrative with interest.

151 pages. 7 3/4 x 5 1/2 inches. The Lund Press, Minneapolis. \$1.75. J.R.R.

The Program of Peace, by Joseph Taylor Britan, D.D.

This hospital chaplain has well used his leisure time. The results of this special work are attested by the author's familiarity with the present conditions and the ominous facts which characterize our modern world; but what is more to the point, he looks behind the externals to discover the real cause of the deplorable situation. Why all our talk and all our organized peace propaganda, which are being paralleled by the most alarming preparations for war which this old world has ever seen? Peace talk and war talk within the boundaries of the same nations are not compatible. Why is it? All the nations, with possibly several exceptions, say they want peace. What unseen force then is driving them irresistibly into another world war? Our author gives us a plausible explanation. Throughout the book the author deals with principles rather than with phenomena. We heartily recommend it to thoughtful readers who vainly imagine that peace without war is God's program for ending forever all the ills of this sinning and hostile world.

172 pages. 7 3/4 x 5 inches. Fundamental Truth Publishers, Findlay, Ohio. \$1.00. G.S.

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Toward a Christian America, by Hermann N. Morse.

A careful and interesting discussion of the contribution of home missions toward a Christian America, covering their past history, their present problems, and their future possibilities. It will be appreciated by those who have an interest in this important phase of Christian work. It should be noted that while emphasizing the need of evangelism, the author tends to stress unduly the place of social service. He takes the all too familiar position that personal regeneration is a sort of first step in "the redemption of society and the establishment of the kingdom."

207 pages. 6 3/4 x 5 inches. Missionary Education Movement, New York. Cloth, \$1.00; paper, 60 cents. H.L.L.

Stories to Tell and How to Tell Them, by Elizabeth Clark.

Miss Clark has succeeded in furnishing fresh material in stories for children from six to ten years of age. Of no less value is the introduction on the craft of the story-teller, and the comments at the end of each story. Because the author has tried to write these stories as she has been telling them for years, the style is informal, rather colloquial in form, and contains much repetition, which is so effective for children. The aim is to establish a bond of friendship and intimacy between the story-teller and the story—the surest road to remembering and telling with freedom and delight. All the plots are founded on legends and scraps of folk lore or history. Most of the stories are purely secular and the religious themes are as suitable for Catholics as for Protestants.

160 pages. 7 1/2 x 5 1/2 inches. David McKay Company, Philadelphia. \$1.25. C.H.B.

Crossing Africa in a Missionary Way, by Stella C. Dunkelberger.

This book records in rapid survey the observations of a traveler whose interest in missions is such that she maintains throughout a sympathetic attitude, but sometimes lapses in her designations, as when she calls a crocodile an alligator, or a boiler a furnace. Evidently the author did not intend to be scientific, but rather friendly and informal, and she has succeeded in writing a book which missionary readers will enjoy. It is illustrated by one hundred and seventy-five photographs, and a chart showing the route traveled.

102 pages. 9 1/4 x 6 inches. The Mission Office, Philadelphia. \$1.00. J.R.R.

Ethiopia, a Pawn in European Diplomacy, by Ernest Work, Ph.D.

This is a scholarly study of Ethiopia's diplomatic history during the last fifty years when the affairs of northern and central Africa have largely centered around her. An extended bibliography, and constant reference in footnotes to sources, meet the needs of students, but the average reader also will be interested from the start and able from the text and numerous outline maps to trace the shifting course of events. We are shown how the leading nations of Europe competed in an effort to control and practically absorb this remaining independent quarter of the dark continent, yet each in turn failed and agreed by treaty to abstain, England alone excepted. She never directly sought as much, but in the end greatly advanced her Cape-to-Cairo plans when Ethiopia became disgusted with the others.

We endorse the author's sympathetic attitude toward Emperor Menelik, and admire the courage and ability which triumphed over shamefully unfair white diplomacy. But we consider racial handicaps rendered impossible anything more than theoretical equality for Ethiopia among the Great Powers, and that the latter, by a recognized right of conquest, had acquired claims to border districts which the Emperor had failed to dominate, though these claims should have been enforced with more consideration and fairness. Even today Ethiopia remains entitled to her central domain, yet we believe she could be honorably persuaded to profitably lease access to her natural resources which the advanced nations need for the general betterment of mankind.

354 pages. 7 1/2 x 5 inches. Macmillan Company, New York. \$2.50. H.E.S.

The Challenge of Atheism, by Oswald J. Smith.

This little book contains information which ought to arouse every true Christian and loyal American. It clearly shows the destructive forces which are at work in the nation. The closing pages are taken up with the death-bed testimony of some of the leading atheists as well as some of the leading Christians of the centuries.

47 pages. 7x5 inches. Zondervan Publishing House, Grand Rapids. 25 cents. P.B.F.

The Christian and War, by Oswald J. Smith.

This book contains addresses on the following subjects: The Christian and War; Slander; Keeping the Seventh Day; Woman's Ministry; The Use of Means in Healing; and The Greatest Book in the World. The author shows an earnest effort to set forth the truth on these important subjects. While in the main the position taken can be endorsed, some features are open to serious question, especially as to the keeping of the seventh day and the attitude of the Christian toward war.

48 pages. 7x5 inches. Zondervan Publishing House, Grand Rapids. 25 cents. P.B.F.

Primary Music and Worship for the Church School and Home, compiled under the direction of the Children's Age Group Committee of the Presbyterian Board of Christian Education.

This book of music is designed to minister to the joyous growing life of Primary children in church, at home, and in the playground. It is carefully graded to meet the needs, interests and activities of children six, seven and eight years old. This has been prepared pre-eminently as a book of worship, and supplies the need of Primary worship hymns for various themes and purposes by giving directions for building worship programs and teaching songs. There are lullabies, fireside songs, folk songs, prayers for morning and evening, table songs, musical games and rhythms, so simple that little musical skill is needed by fathers and mothers to appropriate them.

168 pages. 10x6 3/4 inches. Presbyterian Board of Christian Education, Philadelphia. \$1.25. J.E.C.

Elementary Bible History.

Fifty Bible passages, which are comprehensible to children, have been selected from the Old Testament and fifty from the New Testament. On the left side of each page is the Authorized Version of the Bible text, with simple explanatory notes on difficult terms. On the right side of each page is a beautiful colored picture of the story, with an appropriate Bible verse and a quotation from *Luther's Shorter Catechism*. An attempt has been made to select stories and explain them in such a way that the material will be woven into a history of man's sin and God's grace. The pictures as well as the notes are consistent with Bible facts. The illustrations will add much to the child's enjoyment as he reads or listens to the Scriptures. The Table of Contents divides the stories into historical periods and lists the sources of the lessons.

218 pages. 8 1/2 x 5 1/2 inches. Concordia Publishing House, St. Louis. \$1.00. C.H.B.

John White of Mashonaland, by C. F. Andrews.

African missionary biography has been enriched by the publication of this winsome book. Its central figure was a dominant character on a dramatic stage. For forty years, against a background of rebellion, famine and wild beasts, he stood unflinchingly for the rights of the people of the soil against injustice and oppression, alike from political and commercial exploiters. Not only so, but he trained preachers and teachers, translated Scripture portions into the vernacular, planted churches and fostered schools. Within he was modest and self-effacing. Endowed with a fine capacity for friendship, he inspired the love that comes to a minister of spiritual fortitude, and a defender of unshakable courage.

205 pages. 7 1/2 x 5 1/2 inches. Harper and Brothers, New York. \$1.50. J.R.R.

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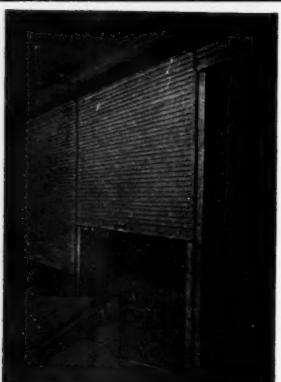
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The Book of the Prophet Jeremiah, by E. H. Broadbent.

This is a most helpful book on the prophecy of Jeremiah. In the strict sense it is not a commentary, but a book of notes and paraphrases designed to help readers understand this portion of Holy Scripture. In the accomplishment of the purpose the author sets forth Jeremiah in his relation to the other prophets. This is followed by a brief introduction, setting forth the period of Jeremiah's ministry, casting up to view the contemporary prophets and the kings of Judah during his time. The author does not attempt to give the chronology of the prophecies, but sets them forth according to their subjects. With this plan the author deals simply, yet comprehensively, with this great book.

284 pages. 8½x5½ inches. Pickering and Inglis, London. \$1.25. P.B.F.

The Great Shikar in Quetta, by E. B. Fisk, M.B.E.

For sixty-six years, through her Soldiers' Homes in various countries, Miss Sandes was on quest for the souls of men. It is appropriate, therefore, that the author should use in her title a word from the vernacular of British India; it is "shikar," a sportsman's term for the pursuit of game.

Quetta is a military station situated among wild mountains in Baluchistan on the borders of Afghanistan. It is widely known through the earthquake which devastated it a few years ago.

These stories come out of a diary kept by the writer during many years of joyous service in the Sandes Soldiers' Home at Quetta. They remind one of Harold Begbie's "Twice Born Men," but are more spiritual in tone, and the fruit of more prevailing prayer.

126 pages. 7½x5 inches. Marshall, Morgan and Scott, London. 50 cents. J.R.R.

The Love Life, by W. Graham Scroggie, D.D.

For keen analytical power and method, Dr. Scroggie seems the obvious successor of the beloved Dr. W. H. Griffith-Thomas. The present book offers a study of First Corinthians 13, and a remarkable analysis it is. One finds that the great chapter can afford an exposition not even reminiscent of the "Greatest Thing in the World" gem of Henry Drummond's. So much the better. The Bible student, Sunday School teacher, devotional speaker, and pastor may possess this small and inexpensive book with real profit.

96 pages. 7½x5 inches. Pickering and Inglis, London. 40 cents. W.M.R.

John and Betty Stam—Martyrs, by Lee S. Huijenga, M.D., F.R.G.S.

Jacob Stam, the lawyer brother of John, wrote the Preface to this pamphlet, and referring to the author said, "whom John and I have known since childhood days." The Introduction by Dr. Will H. Houghton further prepares the reader to appreciate the revealing and informative chapters, interspersed with numerous pictures, and, better still, nine poems by the high-souled Betty. Dr. Huijenga, a long-time friend of both the Scott and Stam families, and a brother missionary in China, has wrought effectively in the writing of this gemlike booklet.

64 pages. 7½x5½ inches. Zondervan Publishing House, Grand Rapids, Mich. Cloth, \$1.00; paper, 35 cents. W.M.R.

God's Christ and God's Book, by Archie Naismith, M.A., and W. Fraser Naismith.

This is a book of practical and apologetic value. Its chapters concern the stability and infallibility of the Word of God, the plenary inspiration of the Scriptures, the immutability of the Lord, the sufferings of Christ and the glory that should follow, the resurrection of Christ and His second coming. It contains much fresh and valuable material on these important topics. It is a pleasure to commend it.

126 pages. 7x5 inches. Pickering and Inglis, London. 50 cents. P.B.F.

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Moody Bible Institute Monthly

Unto the Skies, by Lilian G. Carleton. The Women's Christian Medical College, Ludhiana, Punjab, North India, was started years ago by a lone English woman. When God called her to this adventure she needed money. She counted what she had and it was just 50 £. "God and 50 £," she said to herself, and in a holy boldness she began this great work which is now known the world over.

The author is a nurse in the Memorial Hospital of this college. In her ministry she looked for souls and found them. Their stories would fill volumes, but here you have a glimpse.

207 pages. 7 1/2 x 5 1/4 inches. Pickering and Inglis, London. \$1.25. J.R.R.

General Evangeline Booth, by P. Whitwell Wilson.

Mr. Wilson was formerly a British newspaper man and has a well developed gift for clear and interesting writing. From his pen have come such books as *The Christ We Forget* and *The Church We Forget*. In Evangeline Booth the author has a subject quite unique and challenging. It is truthfully said that in her person she combines the outstanding gifts of both her illustrious parents. The story of her life—from a lassie in the ranks up to commander-in-chief—is in reality the story of the Salvation Army.

For thirty years Miss Booth was commander in North America, and "during that time she raised the Army from an obscure handful of people to a vast organization covering the whole country with a network of religious and welfare operations. Today, as generally, she holds probably the most onerous office of any woman in the world."

The Salvation Army has been, and still is, a most remarkable organization. It is with a feeling of sadness, however, that we note the apparent gradual shifting of emphasis from old time gospel preaching to modern welfare activities. We hear much of ministry to needy bodies—all of which is splendid—but it is a long time since we heard of any one finding the sinner's Saviour in a keen gospel meeting such as the Army used to specialize in; the Army seems to be yielding to the pressure of the "modern" trend.

127 pages, 7 1/2 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.00. W.H.H.

The Educational Philosophy of Herman Bavinck, by Cornelius Jaarsma, Ph.D.

Bavinck was a contemporary of Abraham Kuyper and occupied a place of scholastic distinction alongside of his distinguished contemporary in Holland and with Dr. Benjamin Warfield in America. Dr. Jaarsma has produced this book with the object "both to crystallize his own thinking in the philosophy of education and to give others an opportunity to profit from Bavinck's contribution to the field of education." In order to accomplish this, his book embraces four sections: Section One is to set forth the man; Section Two, his philosophy; Section Three, his educational views; Section Four is an estimate and summary of Bavinck's educational philosophy.

This is a book which requires real thought to master, but is fully worth the effort. Educational policies are determined by philosophy. In order that education be of the best, it is necessary that the teachers have the right philosophy of life. The educational system of America went astray when the leaders lost sight of the fundamental fact that man, the one to be educated, derived his origin from the creative act of God, and that his destiny was to be determined by his attitude toward the Father of spirits. The supreme need of the hour in education is the inculcation of the right kind of philosophy which centers in the absolute, personal Being called God. It is most heartening to know that a man of such profound learning retained his faith in God to the end. It becomes the educators of our day to revise their systems, which have come to center in humanism, and make them to center in theism.

242 pages. 8 x 5 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.50. P.B.F.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from Dec. 1 to 31, 1935, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$ 1.00
Army and Navy	2	4.09
French Louisiana	5	9.00
Free Tract	2	1.30
General Missions	4	163.00
Hospital	88	330.00
Latin America	2	9.56
Mountain	626	2,453.83
Negro	2	3.00
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CCC Camps	8	50.02
Seamen	1	5.00

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The total amount of literature sent from December 2 to 31, 1935: 8,870 Colportage Library books, 30,981 Gospels of John (Horton edition), 9,742 Evangel Booklets, 8,869 Pocket Treasuries, 3,735 New Testaments, 37,859 Tracts, 80 Emphasized Gospels of Matthew, 55 Praise (song pamphlets).

Sent in: 1,065 shipments to 38 states incl. D.C. 1 shipment to the Philippine Islands, 2 shipments to Porto Rico, 7 shipments to Canada, 18 shipments to 9 foreign countries.

Africa Book Fund: 7 shipments: 93 Colportage Library books, 63 Evangel Booklets, 761 tracts.

Army and Navy Book Fund: 3 shipments to 2 states: 67 Colportage Library books, 60 Gospels of John, 10 Evangel Booklets, 60 Pocket Treasuries, 160 tracts.

CCC Camp Book Fund: 13 shipments to 8 states: 105 Colportage Library books, 1,105 Gospels of John, 156 Evangel Booklets, 635 Pocket Treasuries, 5 Testaments, 1,249 tracts, 25 Praise.

Fire Station Book Fund: 15 shipments to 2 states: 75 Colportage Library books, 95 Gospels of John, 96 Evangel Booklets.

Free Tract Fund: 24 shipments to 17 states, 1 shipment to Canada, 1 shipment to 1 foreign country: 7,045 tracts.

French Louisiana Book Fund: 4 shipments: 52 Colportage Library books, 175 Gospels of John, 97 Evangel Booklets, 10 Pocket Treasuries, 34 Testaments, 2,032 tracts.

General Mission Fields Book Fund: 11 shipments to 3 states, 3 shipments to 3 foreign countries: 112 Colportage Library books, 10,050 Gospels of John, 172 Evangel Booklets, 100 Pocket Treasuries, 480 tracts.

Hospital Book Fund: 28 shipments to 29 states: 938 Colportage Library books, 2,694 Gospels of John, 1,037 Evangel Booklets, 1,941 Pocket Treasuries, 5 Testaments, 6,950 tracts.

India Book Fund: 3 shipments: 131 Colportage Library books, 242 Evangel Booklets, 135 tracts.

Latin America Book Fund: 4 shipments to 4 states, 2 shipments to Porto Rico, 4 shipments to 3 foreign countries: 275 Colportage Library books, 231 Evangel Booklets, 926 tracts.

Lumber Camp Book Fund: 2 shipments to 2 states: 49 Colportage Library books, 150 Gospels of John, 78 Evangel Booklets, 150 Pocket Treasuries, 270 tracts.

Mountain Book Fund: 808 shipments to 13 states: 5,823 Colportage Library books, 12,214 Gospels of John, 6,176 Evangel Booklets, 4,477 Pocket Treasuries, 3,499 Testaments, 7,096 tracts, 80 Emphasized Gospels of Matthew, 30 Praise.

Negro Book Fund: 4 shipments to 3 states: 58 Colportage Library books, 147 Gospels of John, 32 Evangel Booklets, 340 tracts.

Philippine Islands Book Fund: 1 shipment: 7 Colportage Library books.

Pioneer Book Fund: 24 shipments to 12 states, 6 shipments to Canada: 444 Colportage Library books, 963 Gospels of John, 488 Evangel Booklets, 277 Pocket Treasuries, 112 Testaments, 3,590 tracts.

Prison Book Fund: 72 shipments to 29 states: 626 Colportage Library books, 3,068 Gospels of John, 845 Evangel Booklets, 1,219 Pocket Treasuries, 80 Testaments, 5,990 tracts.

Railroad Book Fund: 2 shipments to 2 states: 15 Colportage Library books, 60 Gospels of John, 19 Evangel Booklets, 150 tracts.

Seamen Book Fund: 1 shipment to 1 state: 200 Gospels of John, 665 tracts.

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February, 1936

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Heartfelt and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

DR. HOUGHTON'S FUTURE ENGAGEMENTS

Feb. 16, Moody Memorial Church, Chicago; Feb. 23-28, Bible Conference, Central North Broad Street Presbyterian Church, Philadelphia, Pa.

GRADUATED WITHOUT CEREMONY

The Fall Term 1935 class was the victim of a scarlet fever involvement, and as a precautionary measure, graduation without due ceremony seemed desirable.

In early November the epidemic made its appearance. Considering the large enrollment during the fall term, but a small number of students were actual victims of the malady. There were inconvenience and expense—no permanent impairment of health, and, according to all reports, many prayer victories, reconsecrations, and a deeper drinking at the fountain of grace.

But the thirty-eight members of the class did not have the thrill of their anticipated program, and the profit of hearing Dr. H. H. Savage, of Pontiac, Mich., in an inspirational message. They did, however, receive their diplomas by mail, and are now members of the world-wide alumni family. God bless them, every one!

Wallace John Murray (Canada) was the class president. The poet was William Stafford Cox (Pa.), to whose verses Forstine Lee Schneider (Mo.) composed the music for the class song.

This class holds the distinction of having the oldest graduate ever to receive a diploma of the Institute, Addie Whitlock Hale (Conn.), who at eighty years is forward looking and eager to utilize the fruits of her two years of profitable study.

Thirteen states, Belgium, and Canada hold the home addresses of these trained workers, whose names follow:

Evening School—General Course: Mrs. Gustav A. Hemwall, Dorothy Bell McDowell, Mildred Helena Morden, Mrs. Ralph R. Parce, Mrs. R. Vernon Ritter, Inger Marie Thomsen.

Day School—General Course: Esther Marie Carlson, Esther Loreen Carter, Jennie G. C. A. Gunderson, Addie Whitlock Hale, E. L. Doris Heine, Elma Gertrude Hunt, Jane Audrey McNally, Mrs. E. Colin McNeill, Mary Ann Robertson, Mrs. Shirley V. Smith, Ward Avery, Lorin La Verne Donaldson, John Daniel Engels, William Parker Golder, Martin Raymond Mason, Wallace John Murray, Donald Birkland Peterson, Wendell Henry Phillips, William Ross Pisauro, Chalmer Dalmas Rummel, David Henry Schulert, William Stafford Scott, Louis Cecil Taylor, Walter Jacob Tewissen, Jr., Harold Oscar Welsh.

Christian Education Course: Eleanor Musser Forshey, Vera Estella Patch, Fran-

ces Louise Poundstone, Jean Arline Sawalisch, Dorothy Wilhelmina Swenson.

Christian Education—Music Course: Forstine Lee Schneider.

Missionary Course: Clarence Emmanuel Satterblom.

STAFF MATTERS

Rev. Chauncey B. Nordland has entered upon the responsibilities of Assistant Business Manager, giving special attention to promotional activities and public relations.

He comes to the Institute from Bayonne, N.J., where he has served a pastorate for several years. Mr. Nordland's background of education and biblical training, together with pastoral and administrative experience, will assure his feeling much at home in the atmosphere of M.B.I., where he has received a cordial welcome. He entered upon his task January 1.

Mr. Elmer J. Peterson, who has been associated with the Business Manager's office for nearly six years as legal helper and consultant, has been designated Director of the Legal and Investment Department, and is made a member of the Business Staff.



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Monthly

Dr. Will H. Houghton's brief address, "On the Eve of the Fiftieth," announced to the public many of the plans in connection with the Jubilee and Centenary program for 1936 and 1937.

The company also had the joy of meeting Mrs. N. B. Breckenridge, Superintendent of Women, who was introduced and spoke briefly of her recent coming to the Institute and her joy in being connected with the school.

The message of the evening, brought by Homer Hammontree '12, was richly blessed



Second Annual Banquet of the Chicago Fellowship

of the Lord to the hearts of all present. The spiritual depth of this message of consecration was keenly felt, and everyone present went away with a deepened longing to live a life surrendered to the Christ, whom we love and serve.

The messages were interspersed with several groups of selections by the Moody Institute Singers (NBC Chain, Sundays, 4:30 P.M.) under the direction of Mr. T. J. Bittikofer. Not only were these selections beautifully rendered, but the message of each brought added blessing.

After the singing of the Christian Fellowship Song, and the dismissal, the happy company dispersed, looking forward to a similar event in the coming year.

See Evangelistic Sermon Contest on page 305.

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Scholarly

Interdenominational

Almost a score of states (besides foreign countries) and an equal number of denominations represented each year. The 1935 session had a 60% increase in registration over 1934.

Administration: Dr. W. E. Biederwolf, President; Dr. J. A. Huffman, Dean.

Faculty: Dr. Samuel M. Zwemer, Dr. J. A. Huffman, Prof. Geo. H. Bost, Dr. Leslie Ray Marston, Dr. Howard T. Kuist, Prof. Mable McQueen Weir.

Marion, Indiana

THE MISSIONARY ROSTER

Recent letters from widely scattered fields show the "front line fighting men" to be an eager, praying, working company. Every field presents specific problems and challenges to prayer and devotion. Classmates and friends should recognize that the appearance of names on this roll is a call to special prayer. Perhaps your friend is in deep need, under grueling tests, in enfeebled health—be sure there is a need that you should pray.

Harold B. Street '32 and Mrs. Street (Mabel Ellis '23), % S.I.M., Shama, Gamo,

Mr. H. D. Hayward and Mrs. Hayward (Heien M. Farquharson '22), Tunhwang, (Shachow), Kansu, China.

Fred Stettler '25, Plock, Poland, Nowy Rynek 16 m. 2.

STUDENTS OF OTHER DAYS

Melvin S. Hansen '21, who has been pastor of the Calvary Baptist Church, Forest City, Iowa, for the past eight years, has recently closed his work there and accepted the pastorate of the First Baptist Church, Perry, Iowa.

George M. Landis '20, visited the Institute early in December.

Ray C. Weiskopf '33, and Mrs. Wieskopf (Jean Bonney '32) were visitors at the Institute in November.

Gilbert Roberts '32, and Mrs. Roberts, have charge of the work at the Evansville Gospel Tabernacle, Evansville, Ind. During a recent campaign of revival meetings they were assisted by Laura Martin '35, and Violet Eaton '33. The Lord is blessing their ministry, and they are having the joy of reaching many lost souls with the gospel.

David C. Anderson '34, and Mrs. Anderson (Antoinette Johnson '34) have recently accepted a call to the pastorate of the Creighton Federated Church, Creighton, Neb.

Gerald A. Dahlquist '24, has been home on furlough from the Sudan for the past year, and reports he is restored to health and strength, and looks forward to returning to Africa very soon. He requests prayer that other young men be raised up who will be willing to serve the Lord in that field.

Mabel Glock '30, who is teaching in the public school at Big Creek, Ky., also devotes much time to Christian work among the children.

Grace Maurey '30, is serving as organist in her home church, as well as instructing music classes at her home in Bethlehem, Pa.

Dorothy F. Smith '30, is engaged in evangelistic work in rural districts in Iowa. Miss Smith takes complete charge of the singing, preaching, and visitation work, and reports much blessing on the meetings. Her address is, 515 E. Ninth St., Spencer, Iowa.

Effie I. Johnson '30, completed nurse training in June 1933. Since then she has been doing private nursing, and rejoices in the opportunities she has to speak to individuals concerning their spiritual condition. She is awaiting the leading of the Lord in opening the way for her to serve Him in South America. Her home address is, 36 Lincoln St., New Britain, Conn.

Merold E. Westphal '29, pastor of Euzoa Congregational Church, Steamboat Springs, Colo., was ordained on Dec. 11, at the Wheaton Bible Church, Wheaton, Ill.

Dr. E. L. Frizen '21, had the joy on Dec. 3, to participate in the laying of the corner stone of the Gospel Tabernacle, London, Ont., Canada, of which he is the business manager. The auditorium is to seat more than 1,000 when completed.

F. J. Carter '26, has accepted the task of teaching Greek, Archaeology, and Bible Prophecy at the Bible Institute of Los Angeles. He received the degree of Master of Theology last May.

George T. Haight '25, and Mrs. Haight

William Marion Runyan

Associate Editor of Promotion
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Studies in the Life and Teachings of Our Lord (Torrey).
Studies in Genesis (Pratt). Why Four Gospels? (Gregory).
Robert Cameron on I, II and III John.
Picture of the Resurrection (Gray).
Prayer (Alford). Studies on Daniel.
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(Helen Weld '27), with Flora, their adopted daughter, sailed on Dec. 21 on the *S.S. Western World* for a return to their beloved field of service, Bolivia. God has greatly used their furlough period in spiritual things, and they have brought joy and enlightenment to multitudes of friends who will not cease to pray for them.

James R. Smith '92 ("Railroad Jim"), Flagstaff, Ariz., has been made chaplain of the Safety Commission of the Santa Fe Railroad, which, added to his responsibilities as president of the Southwest Bible and Missionary Conference, and other missionary duties, insures that he will not be idle in the Lord's vineyard.

Clarence M. Keen '18, pastor of the Baptist Church, Williamsville, N.Y., has written an M.B.I. alma mater song to the tune of "Cayuga Waters," which has stirred the hearts of former and correspondence students in the Buffalo area.

James Ostema '04, 85 Murray St., Brantford, Ont., Canada, a December visitor at the Institute, has entered upon a very promising pastorate with the Central Baptist (Independent) Church of that city. An encouraging omen is the zeal and interest shown by a large class in soul-winning methods.

James Braga '33, sends greetings from 12 Knutsford Terrace, Kowloon, Hong Kong. Classmates and friends will be glad to know his address.

Archibald F. Chapman '98, writing from the Chapman Press, 2119 N.W. 43rd St., Miami, Fla., rejoices in remarkable recovery from a major operation, saying, "We thank God and take courage." Classmates of '97 and '98 will be glad to hear about him.

Anna S. F. Hennings '12, Des Moines, Iowa, treasurer of the state W.C.T.U., visited among old Institute friends and co-workers during the Christmas holidays.

Dr. B. B. Sutcliffe '04, has accepted a call to the pastorate of the First Presbyterian Church, Tacoma, Wash.

Belva L. Smith '32, Ocean City, N.J., visited Chicago for the marriage of her sister Verna, and of course old haunts and friends at the Institute. She is a "business girl" with much Bible teaching and Christian service added, in her home city.

George A. Best '02, and Mrs. Best, laborers under the China Inland Mission, are home on furlough and were recent visitors at the Institute.

Elmer F. Butler '31, continues to use the Institute address, while he travels widely for rural evangelism; a 2000-mile trip through Wisconsin recently completed resulted in much blessing. He and Mrs. Butler travel with an auto trailer and use a loud speaker for open air services. They are spending the winter in evangelism in Florida.

Clyde E. Wood '14, 1601 Coit Ave., pastor of the Berean Baptist Church, Grand Rapids, Mich., has issued an artistic folder which serves as a container and a church directory. We learn that of the ten missionaries supported by this church, four are Moody trained: Carl Tanis '25, and Mrs. Tanis '27, Jeanette Carlberg '30, and Jean Lyhart '34.

Florence Gorski '35, sailed from New York, Dec. 21, to enter service under the Inland South American Union at Santiago, Chiquitos, Bolivia.

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BORN

To Dr. Paul B. Miller and Mrs. Miller (Helen J. Sheffit '33), a son, David A. II, Nov. 30, Allentown, Pa. Their address is, 1022 Hamilton St.

To Ray C. Weiskopf '33 and Mrs. Weiskopf (Jean Bonney '32), a son, Karl Hileman, Sept. 26.

To H. J. Chamberlin '31, and Mrs. Chamberlin, a son, Harvey Jay, Nov. 26, Roscoe, Neb.

MARRIED

S. J. Gunzel '27, and Margaret Leir, Nov. 14, Peking, China. Present address, Pailinmiao, Suiyuan, Inner Mongolia.

Walter J. Teeuwissen, Jr., '35, and Verna E. Smith '33, Dec. 21, Chicago.

Merold E. Westphal '29, and Florence E. Bleeker '29, Dec. 14.

AT REST

Mary A. Butterfield '04, who spent many years in missionary service in Jerusalem, was called into heavenly rest on June 12, 1935. No further information is at hand.

Fannie L. Read '09, of Montrose, Pa., went to be with Christ, Nov. 1, 1935. Her life had been rich in good works and she was "one of the town's most highly regarded residents."

Mrs. Charles Riley (Ida Sandholm '20) was called into rest on January 3, after two weeks of great suffering. She had labored with her husband in pastorates in Dallas, Tex., Chicago, Ill., and Clarence, N.Y., where her death occurred. Mr. Riley, daughter Romelle, and sons, Charles and David, share in the prayers and sympathies of multitudes of friends in their deep bereavement.

WORK AMONG THE LEOPERS

Ten years ago the American Mission to Leopers opened a branch office in Chicago, and appointed Miss Lulu D. Ervin '21, as the Chicago secretary. This anniversary will be celebrated on the occasion of the annual meeting on February 20. Rev. J. Kelly Unger, superintendent of the religious work of a leper colony of 700 inmates in Soonchun, Korea, will be the speaker. Organized in 1874, international in scope, and interdenominational in character, the American Mission to Leopers is the only Protestant organization carrying on actual work among the lepers. Further information can be secured by addressing the secretary, 77 W. Washington St., Chicago, Ill.

THE COMING OF THE KING

The kingdom will never come until the King comes; yet there are many who have prayed often that the kingdom of God might come, who have never prayed once that the King might come. This prayer stands as the climax of Christian aspiration. It is the final prayer of the Bible. The whole revelation of the Book leads up to it. How often have you prayed it?—R. A. Torrey.

The way to make the Christmas in the earth a Christmas in the soul is to receive Jesus Christ by faith as a personal Saviour.—James M. Gray

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LETTER WEEK ECHOES

As this issue of the Moody MONTHLY goes to press the Radio Department is in the midst of W-M-B-I Annual Letter Week, a time when listeners are invited to write to the department, expressing themselves concerning the programs. An attractive souvenir is sent to each one who writes a letter or postcard.

A few "echoes" are taken from the first group of letters to reach us:

"It is no exaggeration when we say that your programs are veritably a breath from the glory itself. The precious Word of God wafts over the air from your station into our hearts, filling us with the sweetness and satisfying person of our Saviour and great High Priest, even the Lord Jesus Christ. We commend you all to the tender care of our heavenly Father, and pray that the Aaronic blessing may be constantly yours."

"I have waited a long time for this opportunity to let you know how I really enjoy your programs. To tune in on station W-M-B-I seems to me a daily duty. I cannot imagine a day without listening to your programs."

"Eighty-two years and eighty-one years old, my husband and I (he has been a bedridden paralytic for over eleven years). Just two old pilgrims approaching Jordan and the Promised Land. Both of us wedded to Christ for over half a century and looking forward with joy to the wedding feast of the Lamb. During the interim your programs help to keep us looking up instead of in, and the spiritual sights we see are really beyond description. Soon our Hope will catch us up, and until you too arrive at the banquet, kindly accept our sincere thanks for your wonderful ministry."

"Just to let you know that your programs are enjoyed far more than you

will ever realize this side of glory. The continued stories, the missionary period, oh, all of it is most enjoyable and profitable. I am seventy-three years old and but for your station would spend many dreary days. You connect me direct to the throne of grace, and I thank you in Jesus' precious name for your broadcasts."

FOUNDER'S WEEK CONFERENCE BROADCAST

Many of the daytime sessions of the Founder's Week Conference, February 2-9, inclusive, will be broadcast over W-M-B-I.

FOREIGN LANGUAGE BROADCAST

The foreign language broadcasts for the month of February are as follows:

February 13—Spanish—Ramon Cabrera
February 20—Slovak—Vincent P. Stupka
February 27—Polish—Leo Lukas

SPECIAL NBC BROADCAST

On Saturday, December 14, a special half hour program was broadcast by the Moody Institute Singers under the direction of Talmage J. Bittikofer, with Wendell P. Loveless as narrator, over the eastern networks of the National Broadcasting Company. A large volume of mail was received from those who heard the program over WJZ, New York; WBZ, Boston; KDKA, Pittsburgh; WMAQ, Chicago, and other stations.

On that program the following poem was used, and because it has been a blessing to so many, we are reproducing it here for those who did not hear it during the broadcast.

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer Thought it scarcely worth his while To waste much time on the old violin, But held it up with a smile. "What am I bidden, good folks," he cried, "Who'll start bidding for me? A dollar, a dollar—now two, only two—Two dollars, and who'll make it three?

"Three dollars, once, three dollars twice, Going for three"—but no! From the room far back a gray-haired man Came forward and picked up the bow; Then wiping the dust from the old violin, And tightening up all the strings, He played a melody, pure and sweet, As sweet as an angel sings.

The music ceased, and the auctioneer, With a voice that was quiet and low, Said: "What am I bid for the old violin?" And he held it up with the bow. "A thousand dollars—and who'll make it two? Two thousand—and who'll make it three? Three thousand once, and three thousand twice— And going—and gone," said he.

The people cheered, but some of them cried, "We do not quite understand— What changed its worth?" The man replied: "The touch of the master's hand." And many a man with life out of tune, And battered and torn with sin, Is auctioned cheap to a thoughtless crowd, Much like the old violin.

A "mess of pottage," a glass of wine, A game—and he travels on, He's going once, and going twice, He's going—and almost gone! But the Master comes, and the foolish crowd Never can quite understand The worth of a soul, and the change that's wrought By the touch of the Master's hand.

—Author unknown.

THOUGHTS FOR TODAY

The following are some of the "Thoughts for Today" used on the Sunrise Service, broadcast each week-day morning from 7:00 to 7:30 over W-M-B-I:

"Our difficulties should be food for faith, not material for failure."

"Only at the foot of the Cross can we see ourselves, the world, and God, in the right light."

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, February 2, 9, 16, 23
11:00 A.M.—Moody Memorial Church
12:30 P.M.—Music and Message
Monday, February 3, 10, 17, 24
7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour—Howard A. Hermansen
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:15 P.M.—"I See by the Papers"—Mr. Loveless
3:45 P.M.—Music
4:00 P.M.—Special
Tuesday, February 4, 11, 18, 25
7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour and Short Stories—Iris Ikeler McCord
11:10 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce
3:30 P.M.—Music
4:10 P.M.—"Ministry of the Printed Page"
Wednesday, February 5, 12, 19, 26
7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Midday Gospel Hour
3:00 P.M.—Sunday School Lesson—Mrs. McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—"The Jew"—Rev. Solomon Birnbaum

Thursday, February 6, 13, 20, 27
7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour—John R. Riebe
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:30 P.M.—Scandinavian Service—Prof. Frank Ernest
4:00 P.M.—Foreign Language Service

Friday, February 7, 14, 21, 28
7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—John C. Page
3:30 P.M.—Special
12:00 P.M.—Midnight Hour

Saturday, February 1, 8, 15, 22, 29
7:00 A.M.—Sunrise Service
10:30 A.M.—K. Y. B. Club—Theresa Worman
11:00 A.M.—Teen-Age Bible Study—Miss Worman
11:15 A.M.—Church School Period—Clarence H. Benson
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Music
12:30 P.M.—Message
3:00 P.M.—Special Music
3:30 P.M.—Radio School of the Bible—Mr. Loveless
4:00 P.M.—"Mother Ruth"—Mrs. McCord

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